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THOMAS FULLER AND PETER HEYLIN.\*

WE have long had a desire to furnish our readers with a paper on the character and writings of Thomas Fuller. What has deterred us from executing this desire is the fact that Fuller's merits have, of late, been in different quarters frequently discussed. Mr. Rogers's essay relating to him, which appeared some years ago in *The Edinburgh Review*, anticipated a great deal that any one would attempt to say who set himself to describe the qualities of his genial soul; and the republication of that essay, with an extensive appendix of *Fulleriana*, has much limited the choice of extracts by which such a description might be illustrated.

In casting about for some path through Fuller's literary plantation, the pursuit of which would not subject us to the charge of following other men's footsteps, it has struck us that his book called *The Appeal of Injured Innocence* might present an opening of this kind. It has not been much referred to: Mr. Rogers's *Fulleriana* does not contain a single quotation from it: it is certainly as characteristic of the author as anything he ever wrote: it has a special personal interest in the defensive position it maintains: it presents Fuller in contrast with another strongly-marked character of his time—the famous Peter Heylin: and it incidentally touches upon a great variety of matters, some of which are of the highest importance. The book, too, is within the easy reach of all, forming, as it does, the greater part of a volume, containing also *The History of Cambridge and of Waltham Abbey*, edited by James Nichols, and published by Tegg. This publication, to which our references will be made, possesses the advantage of reprinting the whole of Heylin's *Animadversions*, to which *The Appeal* was a reply.

Thomas Fuller was born at Aldwinkle, Northamptonshire, in 1608, and educated at Queen's College, Cambridge. He was,

\* The History of the University of Cambridge, and of Waltham Abbey. With the Appeal of Injured Innocence. By Thomas Fuller, D.D., Prebendary of Sarum, &c. &c., Author of "The Worthies of England," "The Holy State," "The History of the Holy War," "Pisgah-sight of Palestine," "Abel Redivivus," &c. &c. With Notes, by James Nichols, Editor of Fuller's "Church History of Britain," &c. 8vo. Pp. 688. 1840.

early in life, celebrated as a preacher; and was made a prebend of Salisbury Cathedral, and rector of Broad Winsor, Dorsetshire, during the reign of Charles I. In the time of the Commonwealth wars, he was attached to the army of the King; and in thus travelling about from place to place, he collected the curious and various information for the possession of which he was distinguished. In 1648, he obtained the living of Waltham, in Essex, which he quitted in 1658 for that of Cranford, in Middlesex. At the Restoration he was reinstated in his prebend of Sarum; and he died in 1661.

We hope every one who reads *The Christian Reformer* is acquainted with Fuller's *Church History of Great Britain*. To have formed this acquaintance is to have lived as with the Doctor himself. Let him talk about what period or fact he may, he gives us part of his own mental history. The succession of events is just a course of pegs on which he hangs sentiments so peculiar to the man, that they seem accompanied with his voice and look. In the case of most men, such a method of composition would render the History intolerable. In Fuller's case, this personality constitutes its great charm. As we go along, we soon learn to watch more eagerly for the manner in which he contrives to tell his tale, than for the tale itself he has to tell. It is pleasanter to listen to his talk than to know how other people have acted. There is some truth in what Heylin ill-naturedly says of this History, that "abstracted from the dress and trimming, and all those outward embellishments which appear upon it, it hath a very fit resemblance to that lady of pleasure of which Martial tells us: *Pars minima est ipsa puella sui*—that the woman was the least part of herself." But the case is one that so excites our good-nature, as to dispose us to an imitation of the man who, when told that what he was drinking as port wine was nothing but brandy and logwood, replied that it might be, but he was very fond of it nevertheless.

Fuller was a sincere adherent of the Church of England. Nothing would have persuaded him to give encouragement to what he thought opposed to her interests; and in the day of her adversity he remained faithful to her in the face of many risks and sacrifices. He was moreover a deeply religious man, devoted with his whole heart to the ministry he professed. But both by constitution and from circumstances he was freed from bigotry. There was indeed nothing latitudinarian about him. He was incapable of sympathy with scepticism or indifference. He possessed a healthy and vigorous tenacity of opinion. But he had a kind and charitable temper; and that led him to look for what was good rather than for what was evil in mankind.

"I do freely declare myself," says he, "that I, in writing my book, am for the church of England, as it stood established by law; the Creed being the contracted Articles, and the Thirty-nine Articles the expanded



Creed of her doctrine, as the Canons of her discipline. And still I prize her favour highest, though for the present it be least worth,—as little able to protect, and less to prefer, any that are faithful to her interest.

“As for pleasing of parties, I never designed or endeavoured it. There were a kind of philosophers called *Electici*, which were of none, yet of all, sects; and who would not engage, in gross, in the opinions of any philosophers, but did pick and choose, here and there, what they found consonant to truth, either amongst the Stoics, Peripatetics, Academics, or (misinterpreted) Epicures, receiving that, and rejecting the rest. Such my project, to commend in all parties what I find praiseworthy, and condemn the rest; on which account, some frown, some frown, none smile upon me. . . . Thomas lord Coventry, when coming from the chancery to sit down at dinner, was wont to say, ‘Surely, to-day I have dealt equally, for I have displeased both sides.’ I hope that I have his *happiness*, (for I am sure I have his *unhappiness*,) that, having disoblged all parties, I have written the very truth. Thus I can only privately comfort myself in my own innocence, and hope that, when my head is laid low, what seems too sweet, too bitter, too salt, too fresh to the present divided age, will be adjudged well-tasted and seasoned to the palate of impartial posterity.”\*

Fuller’s freedom from bigotry was intimately connected with the strong love he had for all the varied forms of humanity. The human always attracted him more than the ecclesiastical, whether found in his own party or in the parties to which he was opposed. And thus the common ground of estimation, on which Catholics and Protestants, Churchmen and Nonconformists, orthodox and heretics, equally stood, was invariably prominent in his view. To him the natural gait of the lordly Bishop was seen through the Episcopal robes, and the Puritan preacher’s skull-cap developed the sharp outline of the man’s head which it covered. Thus he has beautifully said,

“In my passage to heaven, I desire to go in the ‘narrow path,’ and decline ‘the broad way which leadeth to destruction.’ (Matth. vii. 14.) But, on earth, I love to travel the common and beaten road, as easiest to find, and wherein (if wrong or at a loss) one may soonest find company to guide and direct him.”†

And again:

“Mr. Cartwright, Travers, Stone, Udal, Greenham, Hildersham, Dod; all (though dissenting from the church in ceremonies) were eminent in their generations. I commend them not for their nonconformity, but other qualities of piety, painfulness, learning, patience, &c. Doth not Mr. Camden give Babington (who suffered as a traitor to queen Elizabeth) the commendation of wealth, wit, learning, and handsomeness? Yea, doth not the Holy Spirit praise Absalom for his blameless beauty? and Achithophel for his oraculous wisdom? The worst of moral men may be commended for their naturals, and the worst of spiritual men for their morals.”‡

\* Appeal of Injured Innocence, Tegg’s edition, pp. 299, 300.

† Ibid. p. 396.

‡ Ibid. p. 338.

We have intimated that a favourable influence upon Fuller's charity was exerted by the circumstances in which he was placed. In his day the Church of England was deprived of its supremacy, and threatened with utter destruction. He was thus thrown into contact with sectaries of all kinds, who were permitted to fight their way, on at least equal terms with himself. In the fierce struggle that occurred, his party fell beneath the other great religious parties of the time. With a man of a different disposition, this unfortunate and painful condition of things would have hardened religious prejudice. Upon him it had a softening effect. He opened his mind to both sides of the questions in dispute. He opened his heart, irrespective of the dispute, to all the truth and goodness with which he met. It is a proof of his charity that he did not disdain to fulfil his clerical calling, as far as he was permitted to do so, though deprived of the privileges of his order; and nobly he defends himself for so doing.

"I have endeavoured to steer my carriage by the compass aforesaid; and my main motive thereunto was, that I might enjoy the benefit of my ministry, the bare using whereof is the greatest advancement I am capable of in this life. I know, all stars are not of the same bigness and brightness: some shine, some only twinkle; and allowing myself of the latter size and sort, I would not willingly put out my own (though dim) light in total darkness, nor would bury my half-talent, hoping by putting it forth to gain another half-talent thereby, to the glory of God, and the good of others."\*

A man who thus accommodated himself to his trying situation would rub away many a mental angle; and we have no doubt it was a pleasure, and not a pain to him, in the composition of his History, to cultivate the spirit for which he found it necessary to apologize to his haughtier, but not by any means more scrupulous opponent, in these words:

"I conceive monarchical, aristocratical, and democratical truth, to be one and the same. It followeth not, that two-faced Janus (as beholding two worlds, one *before* the other *after* the flood) had also two hearts. I did not attemper my History to the palate of the government; so as to sweeten it with any falsehood; but I made it palatable thus far forth, as not to give a wilful disgust to those in present power, and procure danger to myself, by using any over-salt, tart, or bitter expression, better forborne than inserted, without any prejudice to the truth."†

It would not be at all unnatural to suspect, from a cursory perusal of Fuller's Church History, that correctness and diligence were sacrificed by him to the immediate effect of his composition, and the suspicion might be confirmed by many a mistake into which he has undoubtedly fallen. This, however, would be doing him great injustice. He was, we are persuaded, perfectly conscientious in his execution of all he undertook; and when

\* Appeal of Injured Innocence, p. 303.

† Ibid. p. 346.



we consider the extraordinary disadvantages under which he laboured, from the wandering life he led during his country's troubles—"all which time," as he declares, "he could not live to study who did only study to live"—the accuracy and completeness of his information is quite wonderful. Nothing but a memory which is represented to have been almost of supernatural power could have enabled him to succeed as he has done: and the perusal of what he has to say for himself when convicted of error, no less than the vindication of his truth when unjustly attacked, continually raises our opinion of his historical fidelity. How graphically he describes one class of his difficulties in the following passage:

"Give me leave to add, that a greater volume of general Church-History might be made with less time, pains, and cost; for in the making thereof, I had straw provided me to burn my brick; I mean, could find what I needed, in printed books. Whereas in this British Church-History, I must (as well as I could) provide my own straw; and my pains have been scattered all over the land, by riding, writing, going, sending, chiding, begging, praying, and sometimes paying too, to procure manuscript materials."\*

Contemporary with Fuller, and belonging nominally to the same party, was Peter Heylin. He was born at Burford, in Oxfordshire, in 1600. After being Fellow of Magdalen College, he was appointed Chaplain to Charles I. Subsequently he became rector of Hemingford, prebend of Westminster, and successively incumbent of Houghton and Alresford. He was ejected from his preferments by the Long Parliament, but busily employed himself on the King's side. He edited in Charles's interest the weekly paper called *Mercurius Aulicus*. He died in 1662, having been reinstated in all his former appointments by Charles II. He was an extensive author in different departments of literature. Among other strange fortunes that have befallen his memory, that exceedingly Low-churchman, Baden Powell, has lately, in a book entitled *Christianity without Judaism*, done him reverence as the champion of anti-sabbatarianism.

A very slight acquaintance with Heylin's character must produce the conviction that Fuller and his book, being such as we have represented them, would be regarded by him as an intolerable nuisance.

Heylin was a High-churchman of the school of Laud. He appropriated to his Church all of Popery that he could or dared to do, and yet preserve the sole authority of that Church against Popery as well as Puritanism. Protestant Nonconformity he hated with a feeling that would have been entirely contemptuous if it had not been mingled with considerable fear. Calvinistic theology and religious severity he liked no better than he did

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\* Appeal of Injured Innocence, p. 315.

Presbyterian or Independent church government ; and he seems to have felt no qualm of conscience in the contemplation of any persecution he thought to be promotive of the ecclesiastical interests to which he was attached. It was he who collected the passages from the *Histrionomastix*, on account of which Prynne was so scandalously tried and punished—"deducing out of them," as he himself says, "such logical inferences and conclusions, as might and did naturally arise on those dangerous premises :\*" and his hand is also to be traced in the preparations for the brutal proceedings to which Prynne was a second time subjected in connection with Bastwick and Burton. We have no patience with the attempts which have been made to represent this man in the light of a martyr, when he had to flee from the indignation of those against whom he had thus wickedly acted. He was a learned man and vigorous writer, and a courageous defender of what principles he held ; but a more unscrupulous partizan never existed. Carlyle has gibbeted him to posterity as having earned the nickname of "*lying Peter*;" and, though such a name does not justly cover his whole case, there is no doubt that he never suffered any mere regard for truth to stand in the way of such plausible representations as would best serve his turn.

Had Heylin met with a Popish agent, he would as a matter of course have brandished his wooden sword against him with all the skill of a consummate actor. In an encounter with a minister of the Congregation, a vehement thrust with cold steel would have come ready to his hand. But what was to be done with such an offender as poor Fuller ? He was an enemy in the sacred camp itself ; a priest who had defiled the idols of the Temple. That a real clergyman should insinuate doubt of Laud's angelic purity ; that he should proceed to claim respect for Abbot and Williams ; and even go so far as to bestow pity upon Prynne—this was a matter to be looked to indeed. If the foundations were destroyed, what could the righteous do ? The case was moreover one of difficulty as well as danger. It would be easy to go through the ecclesiastical gallery re-painting all the saints white and all the devils black ; but the appearances thus presented would not be anything like so real or so interesting as those which the original artist had produced. The best plan, under these circumstances, might be that of trying utterly to ruin the credit of the said artist. This was accordingly the plan adopted in that part of Heylin's *Examen Historicum*, called *Necessary Animadversions on the Church History of Britain*. Whatever could be objected to—great and small, good, bad and indifferent—was objected to. All that came to the net—sticks and stones included—was accounted fish. Such an example of

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\* Heylin's *Life of Laud*, p. 230.



mere controversy—controversy for controversy's sake—is scarcely elsewhere to be found.

Of course the mark was missed. The meat was rendered uneatable by being overdone. The book proved nothing by endeavouring to prove so greatly too much. As a whole, it only contributed to the illustration of the temper of its author. Nothing is more successful in Fuller's reply than his frequent objection to the necessity so absurdly paraded in the phrase, "*necessary* animadversions."

"Although the doctor be pleased to call his notes '*Necessary Animadversions*' (who can blame the loving father for giving his own dear babe a good name?) yet, upon serious examination, it will appear that some of these Animadversions ought to have been omitted, for the promoting of piety; and many of them might have been omitted, without any prejudice to the truth."\*

"Cavils may be reduced to these two heads:—Cavils without cause; Cavils without measure.

"CAUSELESS CAVILS are such as the caviller himself doth create, without any ground for the same. Such find a knot in a bulrush, because they themselves before had tied it therein; and may be compared to beggars, who breed vermin in their own bodies, and then blow them on the clothes of others.

"CAVILS WITHOUT MEASURE are, when the anger and bitterness of the caviller exceedeth due proportion, and the demerit of the fault; as when he maketh *memory*- to be *judgment*-mistakes; *casual* to be *voluntary* errors, the *printer's* to be the *author's* faults; and then brags every foil to be a fall, and triumpheth at the rout of a small party as at the defeat of the whole army. This distinction is here premised, whereof hereafter we shall make use as we see just occasion."†

We are disposed to thank Heylin for his attack, considering the answer he got. That answer is triumphant—quite as much so when it confesses a fault as when it defends a truth: and the contrast of character it exhibits is, on Fuller's side, perfectly delightful. Even in his strongest indignation, a flavour of natural sweetness is to be found. We sometimes wish, indeed, that a little more gall had been infused into the composition. It could hardly have been too bitter for Heylin's deserts. But Heylin was the kind of man to whom one of Fuller's sort must submit with a slight feeling of fear. We have no doubt that his brethren in the ministry looked down in his presence as naughty boys when before their schoolmaster. He always had the taws in his hand. We have seen such rulers in Israel when we could not laugh at them as we do now. That Fuller understood what he was, though he over-estimated his value, is clear from the amusing account he gives of his own anticipations of the possible onslaught of his antagonist.

\* Appeal of Injured Innocence, p. 306.

† Ibid. p. 285.

"It was ever my desire and care, if it were possible, not to fall under the pen of the Animadvertor; having several reasons thereof to myself, which now I publicly profess:—

"1. I knew him a man of able parts and learning. God sanctify both to his glory and the church's good!

"2. Of an eager spirit, with him of whom it was said, *Quicquid voluit, valde voluit*.

"3. Of a tart and smart style, endeavouring to down with all which stood betwixt him and his opinion.

"4. Not over-dutiful in his language to the fathers of the church, (what then may children expect from him?) if contrary in judgment to him.

"Lastly and chiefly. One, the edge of whose keenness is not taken off by the death of his adversary; witness his writing against the arch-bishops of York and Armagh.

"The fable tells us that the tanner was the worst of all masters to his cattle, as who would not only load them soundly whilst living, but tan their hides when dead; and none could blame one if unwilling to exasperate such a pen, which, if surviving, would prosecute his adversary into his grave. The premises made me, though not servilely fearful, (which, I praise God, I am not of any writer,) yet generally cautious not to give him any personal provocation, knowing that though both our pens were long, the world was wide enough for them without crossing each other."\*

He goes on to tell us a fine story of his attempt to arrest the storm, when, contrary to his hopes, he found that it was really brewing against him.

"I cannot say with Job, 'The thing that I feared'—but, The thing that I feared not—'is fallen upon me.'

"However, I conceived myself bound in duty to David's command, 'Not only to seek peace, but to pursue it;' Psalm xxxiv. 14; though in some sort it fled away from me, being now informed that the doctor was writing against me; wherefore, finding him in Fleet-street, and following him at his heels to his chamber, (at a stationer's house over against St. Dunstan's church,) I sent up my name to him by a servant of the house, desiring to speak a few words with him. The messenger went to him, and returned me this answer: 'That the doctor was very busy, and could not be spoken with.' Thus my treaty for peace taking no effect, I armed myself with patience, and quietly expected the coming-forth of his book against me."†

The two figures will ever remain for us there—"over against St. Dunstan's church"—the old bear growling in his den upstairs—the kind-hearted visitor turning from the door with a mixture of amusement and vexation upon his face. This, too, was in the dark days for both, before the May of 1660 had appeared.

The *Appeal of Injured Innocence*, under which title, as we have said, Fuller's answer to Heylin was published, has not by

\* *Appeal of Injured Innocence*, p. 285.

† *Ibid.* p. 286.



any means lost its original interest. The High and Low Church parties, to which these men respectively belonged, still exist, and sustain much the same relations to each other and to the other religious parties in the kingdom as are here indicated. From the nature of the book, the whole period of English ecclesiastical history down to the time of the Commonwealth is passed under review, as its facts were conceived of by these two parties. The comment answers to our present divisions, and the text expresses our national progress. In some respects time has but increased the interest of the contest on which this book turns. A large part of the dispute between Fuller and Heylin relates, for example, to transactions during their own lives, and with many of which they were personally connected. In these cases we have reports of opposite witnesses, which are more valuable to us than they could be to their contemporaries, seeing that in our instance they remain the only sources of that information which these contemporaries could gain for themselves. A good paper, abounding with what is singular and striking, might be made up from this portion of the *Appeal* alone; and we must restrain ourselves from touching upon the subject, because, to do so within our limits, would be only to lower its character. For a similar reason we must omit all judicial notice, at least of the important discussions every now and then introduced, on topics of wider application than anything relating to Fuller and Heylin themselves. We desire to confine ourselves as much as possible to what is personal to the two men; but we will nevertheless put together a few of Fuller's statements and observations which are remarkable on their own account or in their general bearing.

Who but Fuller could have talked thus about an author's relation to the size of his books?

"It is the advantage of a small book, that the author's eye may in a manner be incumbent at once over it all, from the beginning to the end thereof; a cause why they may be more exactly corrected. A garden hard by one's house is easier weeded and trimmed, than a field lying at some distance. Books which swell to a great volume, cannot be spun with so even a thread, but will run coarser here and there; yea, and have knots in them sometimes, whereof the author is not so sensible as the reader; as the faults in children are not so soon found in them by their own fathers, as by strangers. Thus the poet:—

*Verum opere in longo fas est obrepere somnum.*

"As for memory-mistakes, (which are not the sleeping, but winking, of an author,) they are so far from overthrowing the credit of any book, as a speck, not paring-deep, in the rind of an apple is from proving of the same rotten to the core."\*

Heylin had objected to Fuller's opinion that Hebrew was the common language of the world before the confusion of tongues,

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\* *Appeal of Injured Innocence*, p. 290.

and, in urging his objection, had sneered at the opinion as allied to the belief that Hebrew was the language of Paradise and will be spoken in heaven. The notice of the sneer is admirable for its wit, its good feeling, and the force of its rebuke.

"I will not engage myself in such a point of mere curiosity; yet is it not improbable, that it might be spoken in 'Paradise,' seeing the word 'Paradise,' and *παράδεισος* in Greek, is borrowed, as critics confess, from פֶּדֶס the Hebrew word. Besides, it is not probable, that Adam lost his language with his innocence; and that he spake Hebrew after his fall, shall immediately be proved.

"Less will I trouble myself what language the glorified saints shall speak in heaven: though I am sure, that *Hallelujah*, 'Praise ye the Lord!' is pure Hebrew. When people report unto us improbable passages from foreign far-distant countries, we commonly return, 'that it is better to believe them, than to go thither to confute them.' But if any have over-confidently affirmed, 'that the saints in glory shall speak Hebrew,' let us rather labour to go thither to confute them, than here to believe them. Mean time let us here take heed of the malicious language of detraction against our brethren, and of scurrilous and profane language, whereby piety may be dishonoured."\*

How refreshing, as coming from a person of Fuller's class, are sentiments like these, expressive of the kindly and sober spirit in which the interests of his own party were regarded by him!

"If God were not more merciful unto us, than we are charitable one to another, what would become of us all?

"I humbly conceive that these exiles (though I will not advocate for their carriage in all particulars) had more liberty in modelling their own church, than such as live in England, under a settled government, commanded by authority. 'Schismatic,' in my mind, is too harsh for such who fled and suffered for their conscience. However, I conceive a saintship not inconsistent with such schismatikalness; God graciously, on their general repentance, forgiving them their fault herein."†

"God restore the church in his good time to her just rights, and give her wisdom moderately to use them!"‡

"I say again, As (as an Historian) I have favoured no side, but told the truth; so I could not so far unman myself, but that, for humanity's sake, (to say no more,) I did pity the sufferers; on which account I incurred the displeasure of the opposite party. The best is, causeless anger, being an edgeless sword, I fear it the less."§

How beautifully expressed is the following declaration of fidelity to Charles I., loyalty to whom Heylin had accused him of representing as a crime!

"My loyalty did rise and fall with his majesty's success, as a rock in the sea doth with the ebbing and flowing of the tide. I had *more pity*, but *not less honour*, for him in his deepest distress."||

Though thus firm in his loyalty, he could not only exercise a

\* Appeal of Injured Innocence, p. 399.

† Ibid. p. 516.

§ Ibid. p. 647.

† Ibid. p. 494.

|| Ibid. p. 426.



free judgment against as well as for the King, but could see deeply into the cause of the evils under which his country groaned. For instance:

"Reason of state and reason of religion are stars of so different an horizon, that the elevation of the one is the depression of the other. Not that God hath placed religion and right reason diametrically opposite in themselves, so that wherever they meet they must fall out and fight. But reason, bowed by politicians to their present interest, (that is, Achitophelism), is enmity to religion. But the less we touch this harsh string, the better music."\*

Let us now turn to one or two of the personal exhibitions of himself which Fuller makes in the excuses and defences and explanations upon which he enters. All the world knows that he was one of the very wittiest of witty men. But his humour is at least equal to his wit. His contemporary, Bishop Earle, whose *Microsmography* bears some comparison with Fuller's *Holy and Profane States*, was a witty man; but in his pleasant liquor the sparkle of wit wanted the body of humour. His are but lay figures, the witty dress of which hangs upon them in shreds and patches. Fuller's figures are real beings, so clothed that their most fantastic garments serve but the better to develop their peculiarities of movement. It is by virtue of this humour chiefly that he sets himself forth in such amusing forms, when he has to come before his audiences in his proper person. Especially is he thus great in the apologies he makes. A pure and simple apology he scarcely ever attempts to offer. Some trick of fence, or appeal to pity, or provocative of laughter, almost always accompanies it, and, as he never indulges in the littleness of passing by his detected faults without apology, there might be collected from his book a complete compendium of the art of crying *peccavi* with a grace.

Thus he conducts that method of excuse by which one man throws the blame upon another:

"I have written nothing in this point, but what I have a good author for. And seeing the *Animadvertor* in his 'Geography' hath been pleased to tell a passage betwixt him and his father's man, let me relate another, wherein myself was concerned, knowing it to be as true, and hoping it to be as well applied:—

"Some three years since, walking on the Lord's-day into the park at Copthall, the third son (a child in coats) of the earl of Dorset, desired to go with me; whereof I was unwilling, fearing he should straggle from me whilst I meditated on my sermon; and when I told him, that if he went with me, he would lose himself, he returned, 'Then you must lose yourself first; for I will go with you.'

"This rule I always observe, when meddling with matters of law: because I myself am a child therein, I will ever go with a man in that faculty, such as is most eminent in his profession, *a cujus latere non*

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\* Appeal of Injured Innocence, p. 452.

*discedam*; so that if he lose me, he shall first lose himself, as hereafter, when we grapple together in this controversy, will appear.”\*

Here we have pleaded in his favour the virtue of a former correction or expression of doubt:

“The Animadvertor is very discourteous to deny me the benefit of the parenthesis, ‘If I be not mistaken.’ The best authors have their *Ni fallor, Si quid video, Si benè intelligo*, and the like: these are grains allowed to all pieces current in payment.”†

“Faults thus fairly confessed, are presumed fully forgiven; and faults thus fully forgiven, have their guilt returning no more. In the Court Christian, such might have been sued who upbraided their neighbours for incontinence, after they formerly had performed public penance for the same. And I hope the reader will allow me reparation from the Animadvertor, for a fault so causelessly taxed, after it was so clearly acknowledged and amended.”‡

An ingenuous acknowledgment of difficulty is often well put:

“I am not the first who have discovered strong affections, with a weak judgment, endeavouring to prove a truth with a non-cogent and un-concluding argument, in case my reason should be disproved.”§

“Thus I did write in his (Laud’s) praise as much as I durst; and though less than his friends expected, more than I am thanked for. All I will add is this: Seeing his head was cut off by the axe, it had been madness in me to run my neck into the halter, in taxing those of cruelty and injustice who caused his execution.”||

Ingenuousness naturally suggests ingenuity; and we may ask if there ever were a more ingenious escape than that which this man effects in the following passage. He had been accused of saying that Pembroke was “in the bowels of Wales,” whereas, as Heylin reminds him, it was “almost on the outside of it, as being situate on one of the creeks of Milford Haven.” To this he replies:

“Pembroke (though verging to the sea) may properly be called ‘in the bowels of Wales,’ beholding the Marches (next England) as the outward skin thereof. Bowels are known to the Latins by the name of *penetralia*, a *penetrando*; one must pierce and pass so far, from the outward skin, before one can come at them. So is Pembroke placed in the very *penetrals* of Wales, seeing the traveller must go sixscore miles from England, before he can come thither.”¶

He had erroneously stated that Henry VII. plucked down the partition-wall between Wales and England; and on the error being proved to him, he thus makes a merit of correcting it:

“Far be it from me to set variance betwixt father and son, and to make a partition-wall betwixt them, which of them first did break down the partition-wall betwixt Wales and England. The intentions of king Henry VII. were executed by king Henry VIII.; and all shall be reformed in my book accordingly.”\*\*

\* Appeal of Injured Innocence, p. 420.

† Ibid. p. 430.

‡ Ibid. p. 448.

§ Ibid. p. 437.

|| Ibid. p. 641.

¶ Ibid. p. 442.

\*\* Ibid. p. 443.



Fuller's name was a butt at which Heylin directed more than one shot; and his own treatment of this matter is sometimes very happy.

"All his jeering on my name shall not make me go to the herald's office to endeavour the altering thereof. I fetched it from my great-great grand-father, and hope shall leave it to my great-great grand-child; a name which no doubt originally was taken from that useful trade, without which mankind can neither be warm nor cleanly."\*

"First, as to myself, who am most knowing of my own infirmities: I will confess them to God, and not plead for them before man. If God's restraining grace hath bridled me from scandalous obnoxiousness, may He alone have the honour thereof. As for other stains and spots upon my soul, I hope that He (be it spoken without the least verbal reflection) who is the FULLER's sope will scour them forth with his merit, that I may appear clean by God's mercy."†

"I had rather my name should make *many* causelessly merry, than *any* justly sad; and seeing it lieth equally open and obvious to praise and dispraise, I shall as little be elated when flattered, 'FULLER of wit and learning,' as dejected when flouted, 'FULLER of folly and ignorance.'

"All this, which the Animadvertor hath said on my name, I behold as nothing; and as the anagram of his name, HEYLIN, *nehili*, 'nothing worth.'"‡

There is one more personal extract, with the quotation of which we indulge ourselves. Heylin had said he "must crave leave to *rectify* our author."

"*To rectify* is 'to make that straight which was crooked before;' and it is an act of no less charity, than skill and cunning, well to perform it. Only fools can be fond of their own deformity. I do not only desire, but delight, to have the crookedness of my knowledge straightened, provided always it be done in the spirit of meekness. But I understand, such as straighten crooked persons beyond the seas put them to much torture. I likewise fear, that the Animadvertor will lay so much weight of ill words upon me, that the profit I shall reap will not countervail the pain I must endure in my rectification."§

From the things which Fuller says touching himself, we go on to notice a few of his sayings touching his opponent.

Heylin had made his *Animadversions* the occasion of introducing much discussion which is properly described as "merely additional, not opposite," to what he professed to confute, and he gets this smart rap for his pains:

"Herein he seemeth like unto those builders who, either wanting materials to erect an entire house, or fearing so frail and feeble a fabric will not stand by itself, run it along the side-walls of another house, whereby they not only save timber, but gain strength to their new edifice."||

\* Appeal of Injured Innocence, p. 531.

† Ibid. p. 634.

§ Ibid. p. 566.

† Ibid. p. 627.

|| Ibid. p. 297.

Heylin had talked about "the weak candle of his studies giving light to others;" and his opponent rejoins:

"The reader in due time will judge, whether his candle hath by the *light* thereof discovered more truths, or by the *smoke* thereof darkened more, or given more just offence by the unsavoury *snuff* thereof."\*

Heylin's fierce temper and overbearing manner in controversy are thus hit off:

"Here is an intimation as if I had mistook my epochs in my 'Church-History' of Britons or Saxons, or both; beginning them too soon or too late. I avouch it done in due time: and so pass from the Animadvertor's snarling to his biting."†

"I can patiently comport with the Animadvertor's *jeers*; which I behold as so many frogs, that it is pretty and pleasing to see them hop and skip about, having not much harm in them. But I cannot abide his *railings*; which are like to toads, swelling with venom within them. Any one may rail who is bred but in Billingsgate-College: and I am sorry to hear such language from the Animadvertor, a Doctor in Divinity; seeing railing is as much *beneath* a Doctor, as against Divinity."‡

"In this passage, the Animadvertor only whets his sword, and I scour my shield, preparing against his deadly blow in the next paragraph."§

"I hope now the Animadvertor is drawing to a conclusion; because an ague commonly is leaving one, when beginning to double its fits. Formerly he found fault but once in four pages; now four times in one paragraph."||

Heylin had unfortunately written a book called *Geography* or *Cosmography*, which is often used as a weapon against him with great success.

"The Animadvertor's marvelling why I am no better studied in the nature and original of the Hebrew tongue, who (as he saith) 'have travelled over the Holy Land,' moveth me more to admire, that he himself should be so utterly ignorant in the Brazilian, Mexican, Ethiopian, Persian, Indian, and Tartarian tongues; but especially in the China language, one letter whereof he did never understand, although he hath written a general 'Geography' of the whole world."¶

"This his cavilling mindeth me of what he hath mistaken in his Geography. For, the younger son of an English earl coming to Geneva, desired a carp for his dinner, having read in the Doctor's 'Geography,' that the Leman lake had plenty of the fish, and the best and biggest of that kind. The people wondered at his desire of such a dainty, which that place did not afford; but told him, that they had trouts as good and great as any in Europe. Indeed, learned Gesner doth observe, that the trouts caught in this lake, sent to, and sold at Lyons, are mistaken for salmons by strangers, unacquainted with their proportions. It seems the Animadvertor's pen is so much given to cavilling, that he turned trouts into carps, though none of them so great as this his *carp*

\* Appeal of Injured Innocence, p. 313.

† Ibid. p. 384.

‡ Ibid. p. 596.

§ Ibid. p. 644.

|| Ibid. p. 619.

¶ Ibid. p. 399.



at me, for making the Lord Marshal to go before the Lord Constable, at the king's coronation."\*

To every one but the sufferer of them, these blows on the same weak part are most pleasantly varied.

"Whereas he saith, that after that time, 1530, 'William Lilly was thought the fittest man for that undertaking;' let me tell him, that a man dead five, if not eight, years before, was not fit to make a grammar."†

"The reason why Mr. Good was not writ to also was, because Mr. Good was dead, and (had I known whither) I did not know by what carrier to convey my letter unto him."‡

This literary strife over which we have glanced was brought to a graceful conclusion by a letter of Fuller's, which was inserted in an *Appendix* to *The Appeal*. There are indications in the *Animadversions* that Heylin had after all a respect for his opponent, whom, as he was reminded, he sometimes "doth tickle and pinch both together:" but he was incapable of displaying the generosity with which that opponent thus addressed him:

"I hope, Sir, that we are not mutually un-friended by this difference which hath happened betwixt us. And now, as duellers, when they are both out of breath, may stand still and parley, before they have a second pass, let us in cold blood exchange a word, and, mean time, let us depose, at least, suspend, our animosities.

"Death hath crept into both our clay-cottages, through the windows; your eyes being bad, mine not good: God mend them both, and sanctify unto us these monitors of mortality; and, however it fareth with our corporeal sight, send our souls that *collyrium*, and heavenly 'eye-salve,' mentioned in Scripture! But indeed, Sir, I conceive our time, pains, and parts may be better expended to God's glory, and the church's good, than in these needless contentions. Why should PETER fall out with THOMAS, both being disciples to the same Lord and Master? I assure you, Sir, (whatever you conceive to the contrary,) I am cordial to the cause of the English church, and my hoary hairs will go down to the grave in sorrow for her sufferings. . . . I know you disdain to allow me your equal in this controversy betwixt us; and I will not allow you my superior. To prevent future trouble, let it be a drawn battle; and let both of us 'abound in our own sense,' severally persuaded in the truth of what we have written. Thus, parting and going out back to back here, (to cut off all contest about precedency,) I hope we shall meet in heaven, face to face, hereafter. In order whereunto, God willing, I will give you a meeting, when and where you shall be pleased to appoint; that we who have tilted pens, may shake hands together.

"St. Paul, writing to Philemon concerning Onesimus, saith, 'For perhaps he therefore departed for a season, that thou mightest receive him for ever.' To avoid exceptions, you shall be the good PHILEMON,

\* Appeal of Injured Innocence, p. 557.

† Ibid. p. 455.

‡ Ibid. p. 648.

I the fugitive ONESIMUS. Who knoweth but that God, in his providence, permitted, yea, ordered, this difference to happen betwixt us, not only to occasion a reconciliation, but to consolidate a mutual friendship betwixt us during our lives, and that the survivor (in God's pleasure only to appoint) may make favourable and respectful mention of him who goeth first to his grave?"\*

The reconciliation here desired actually took place. In the *Life of Heylin* prefixed to his *Historical and Miscellaneous Tracts*, we are told that "Mr. Fuller afterwards came to the Doctor's house in Abingdon, where he made his peace; both became very good friends, and betwixt them for the future was kept an inviolable bond of friendship." "The future" of these men was indeed but short. In three years after their controversy was closed, the peaceful sleep of death had overtaken each of them. F.

#### MEMOIR OF THE LATE REV. GEORGE ARMSTRONG, OF BRISTOL.†

THE year 1836 was a year of trouble and anxiety. Mrs. Armstrong's failing health disturbed her husband's mind, and evidently prevented his continuous application to any definite pursuit. Probably with a view to benefit the invalid, a change of residence seems to have been determined on, and his journal, for the first six months, is full of the disheartening and fatiguing pursuit of house-hunting. His time, broken up by these domestic trials, was not however entirely absorbed by them, and reading, thinking and writing on his favourite subjects, filled up his intervals of repose.

His contributions to the public journals seem to be limited during the commencement of this year to a paper called "Church and State Fallacies," which he sent to his frequent correspondent, Mr. A. Fonblanque, of the *Examiner*, for transmission, if he thought well, to Mr. John S. Mill, then Editor of the *London Review*. This paper seems to have been characterized by the same powerful handling which distinguished all the productions of his pen. Mr. Fonblanque thus alludes to it in a letter dated March 29, 1836:

"I have forwarded your paper to Mr. John Mill, and send you his answer. The expressions of satisfaction it contains, coming from him, a man most difficult to please, are very strong."

These expressions the possession of Mr. Mill's letter enables me to quote:

"Mr. Armstrong's paper is excellent, and I earnestly hope we may be able to use it—not of course in the number which will appear next Monday, but in the following."

\* Appeal of Injured Innocence, p. 671.

† Continued from p. 176.



The testimony of such men as Mr. A. Fonblanque and Mr. John S. Mill to the literary ability of Mr. Armstrong is sufficient to stamp its excellence as of no common order; and with this approval of its "artistic" merits, if I may be allowed the expression, it is gratifying to find its spirit equally the subject of praise. "You will see," writes Mr. Fonblanque in another letter, "I have made use of your eloquent mention of Grote, and of your ideas of the Repealers. Both were too good for privacy, and they go forth without anything that can fix their authorship, honourable as is the authorship of such sentiments."

"It is truly gratifying to me that you approve of the spirit and conduct of the *London Review*," writes Mr. Mill in April, 1836, "and still more so that you are not disinclined to give your aid in rendering it more deserving of that approbation."

Attracted to the subject of American Slavery by Channing's noble tract, he devoted much thought to it about this time, and ever afterwards continued, as his future career will shew, to consider the advance of the cause of the abolitionists one of his chief duties. He writes in his journal on April 11, 1836:

"Wrote to Dr. Channing on Mackintosh and Slavery. Looked in at the anniversary meeting in Strand-Street chapel.

"Sunday, May 1. Went with S—— to Strand Street. An excellent discourse from Dr. Armstrong, on 1 Tim. vi. 3, 5. Afterwards with I—— to a Quakers' meeting in Eustace Street. Strange infatuation of human nature! An address from Mrs. Fry, the only exhibition which was *not* disgusting from its insipid fanaticism. Mr. Pease, the Member for county of Durham, one of the listeners to the so-called inspiration.

"May 3. Looking over my MSS. on Atonement and Theory of Ethics.

"May 19. Writing on natural theology. Attended a lecture by Mr. O'Brien, the Fellow of Trinity College, on the doctrine of the Atonement—a review of Magee and Wardlaw. Promise myself much interest from these lectures.

"June 1. Reading Paley and Sidney Smith's Sermons.

"June 3. After breakfast, reading Barrow,—always elevating, consoling and delightful.

"June 4. Looked over Rev. Mr. Woodward's very ingenious volume of Essays, &c.—his thoughts on limited omnipotence of God. Also read an Oxford pamphlet, by a Mathematical Professor, on the Hampden controversy, which very strongly resembles, and will, perhaps, be not less memorable than, the Bangorian controversy 100 years ago. It is honourable to Whig policy that, for a second time during the period of its sway, orthodoxy and illiberalism, in their efforts to oppose the ameliorating spirit of the times, have so thoroughly exposed the weakness of their cause, and their insuperable alliance with that Popery, in its most revolting pretensions, which they affect to

decry, and weary the public ear by incessantly abusing and denouncing.

"Sunday, June 5. To Strand Street with S——. An admirably eloquent and touching sermon from Dr. Drummond, on the text, 'Felix trembled.'

"June 13. Attended Dr. O'Brien's lecture. He by no means improves as he gets on. His *confidence* in the perplexities of the orthodox scheme not a little amusing to a mind unsubdued into allegiance to human creeds, articles and fictions. Curious specimen of the same temper, though somewhat more ferocious, in Martin Luther, whose works I this day looked over in College library, and whose assurance on the *real conversion* of Christ's body into bread, &c., was scarcely more extravagant, and not a whit more warranted by Scripture, in the view taken by the great Reformer, than the wily and weak deductions of his right orthodox successor in T. C., D.

"June 23. To Dr. O'Brien's concluding lecture. Some very harsh, but certainly not undeserved, strictures on the 'Improved Version.' Passed some time in College library, perusing Dr. Burton of Oxford's works. Found a distinguished mention of a work of mine in Millikin's Catalogue in College library.

"June 30. Spent a couple of hours in College library, but could neither find Shelley nor Knowles (subjects for evening discussion); but discovered a very elaborate and ingenious work, called the 'Balance' of Trinitarian and Unitarian evidence from the Bible, by another Knowles. Pleasant evening at Hardwicke Street with Literary Society.

"July 5. Spent an hour at National Association Committee Exchange, intending to speechify about Reform in the Lords, but did not find matters *ripe* enough."

House-hunting was not the only domestic trouble that, through his wife's ill health, fell to the lot of Mr. Armstrong; servants added their too frequent ingratitude and obstinacy to the list; and it is delightfully illustrative of his character to see how amiably he bears all these annoyances, never uttering a murmur at the constant interruption of his time, which he could otherwise have turned to such good account. During July, however, he found a house to suit him, and on the 18th he writes in his journal:

"In the evening *once more* commenced to pack up my unfortunate books, and sat up late in ecstasy with the masterly speech of Grote on the Ballot. Hyperion to a set of satyrs! What ineffably imbecile creatures are those Whigs!

"July 19. Mrs. A. and George took leave of Leeson Street. The former still very poorly. Finished and wrote out some of Dr. O'Brien's most orthodox volume of University sermons. By way of *relief* from which, read over some exquisite pages of my ever-consoling and exalting teacher and monitor, Channing. The only experience I have ever had of anything approximating



to the sublimity and joy of 'heaven upon earth,' have been the blessed moments I have given to the compositions of this glorious and all but inspired being! Finished Landor's lively but rather eccentric brochure on the Church. Read with extreme interest the Addresses and Replies between Messrs. Holmes, &c. and the Non-subscribing Presbyterians, in *Christian Reformer*.

"July 22. Read beautiful essay on Rational Faith, in *Christian Teacher*.

"Aug. 15. Could not resist my impulse for a long ramble on this lovely day. Mrs. A. complaining very much all the evening. Finished at her bed-side the incomparable Baltimore Sermon of Dr. Channing, and went to bed full of joy and the peace of God.

"Aug. 23. Walked into town about those plaguy servants again! In the evening read some interesting papers in *Christian Teacher* and *Christian Reformer*, viz., Mr. Martineau's new work on Interpretation, &c. Sir H. Davy's life—his marvellous notions of religious instinct!"

From this time Mrs. Armstrong's health, so long gradually failing, became rapidly worse, and on the 7th September she was alarmingly ill. On the 8th, Mr. A. makes the following entry in his journal, which with others that will follow shew his heart as it deserves to be seen,—deeply, tenderly affectionate, yet bearing with a pious and Christian fortitude the trials his Heavenly Father sent:

"No improvement in our poor patient. Sent for Sir James at nine o'clock. . . . . About half-past two o'clock, sweet C——y invited me to kneel down and pray with her in my own room to the God of mercies, in behalf of our poor sufferer and of ourselves—that she might be comforted, and we be sanctified, under the sad visitation by which we felt ourselves bowed down! Holy aspirations and a consciousness of dependence for outward and inward succour on a merciful Maker, were, I know, experienced by my dear wife: for at one time she said *earnestly* to me (I alone being present), that she felt that 'though walking in the valley of the shadow of death, He was to her her rod and her staff.' Oh that to her and to us this blessed succour may not be wanting in our hour of need! And when, O God in Christ! is that moment in which we do not, to the uttermost, need thy holy presence and thy all-comforting help!"

Another day the poor patient hovered between life and death. All the remedies that science knew were tried to avert the blow; but all human aid was vain; and on Saturday, the 10th of September, the Giver of life and death dismissed her softly, tenderly, from her pilgrimage on earth, after seven years of shattered health. Of this amiable lady and her agreeable manners and conversation, the following letter from Mrs. Henry Ware, Jun.,

gives an interesting picture. The visit alluded to in this letter is that mentioned in her husband's Life which was noticed in the early part of this Memoir.

“Cambridge, U.S., Oct. 4, 1831.

“My dear Madam,—An acquaintance of little more than twelve hours may seem too short to give one the liberty of thus addressing you; but when I think how lasting has been its influence upon me, I feel as if this gave me the right, if it were only to tell you how much good you have done me. Many and various have been the trials and perplexities which have been my lot since I parted from you, and very often has the recollection of our long conversation the evening I was with you recurred to my mind, bringing encouragement and animation. Often have I wished I could tell you some of my experiences; for I knew you would sympathize in them, and delight to see in them a confirmation of your favourite principle, that strength is always given when it is needed. I shall never forget my delightful evening with you, or I hope cease to profit by the lessons you gave me in the detail of your life. I cannot hope that it should be remembered by you with the same interest, but it would give me much satisfaction to know that you remembered it at all. I hope that either from yourself or Mr. Armstrong we shall some day hear of you and your family. The enthusiasm of one of your daughters on the subject of America and Dr. Channing, gave me some hopes that circumstances might lead to her visiting our country. Should any of your family ever do so, I hope we should have the pleasure of seeing them. She may be glad to hear that Dr. Channing's health is very good; and as he weaned himself so much from home as to pass last winter in the West Indies, there is some hope that he will be induced to re-visit Europe, now that he could do it under pleasanter auspices than before.

“You will be glad to hear that my husband's health is much better than for three years past. His tour was of service to him, although the benefit did not appear at once. He has now commenced the duties of his professorship, including occasional preaching, and is constantly gaining strength. The little Roman we brought home with us is an interesting child of 18 months, and our other three are at home with us in fine health. I was confined to my chamber during seven months of last winter with a complaint of the lungs, but am now quite well. The clouds that have so long obscured our horizon seem to have dispersed, but we rejoice in the brightness around us with a sober, chastened joy, remembering that *change* is the watchword of this life. Remember me most kindly to Mr. A. and your daughters, and believe me yours very truly,

MARY L. WARE.”



The record of poor Mr. Armstrong's agony of sorrow is too sacred for publication; but, the first violence subsided, it is a consoling, elevating lesson to all called to bear the same trials to read the following account of the Sunday that followed the awful day:

"Sunday, Sept. 11. After a late breakfast, all the maids assembled with us in the parlour, to join in the service of the day, with an added prayer from Mr. Hutton's very excellent book of devotions, and an admirably appropriate but short discourse by Houghton on the 'Recognition of each other in a Future State.'"

This is the last entry in his journal for 1836. His friend Mr. Blanco White was one of the first to write him a letter of sympathy and consolation,—a letter so interesting and original, it will be read with pleasure here.

"22, Upper Stanhope Street, Liverpool,  
Sept. 22, 1836.

"My dear Sir,—Few minutes have elapsed since your letter of the 18th instant reached my hands; and nothing but absolute impossibility of attending to it would make me delay an answer. You have indeed been in my thoughts for several days; and I had fully intended taking the first opportunity of assuring you that my grateful recollection of you does not fade away.

"Your present affliction, alas! offers me the occasion I was looking for. How thankful I should be if I could afford you any consolation! But my reflections and experience have taught me that every source of good is within us. The kingdom of God is literally within our souls. I am fully persuaded that men waste their intellectual and moral strength by seeking, not only external means of sanctification and faith—which is the grossest kind of superstition—but by having recourse to the *imagination*, in religious matters, instead of leaning chiefly on the higher faculties of the mind, that pure reason—by pure, I do not mean to exclude sentiment—which is the sanctuary, the only oracle of God among men. To whose guidance did Jesus commit his disciples? Was it not to the Divine Spirit? And where can we find that Divine guide but in the internal sanctuary? Oh! that orthodoxy—scholastic orthodoxy, I mean—had not, on the one hand, perverted the simplicity of that divine notion, and enthusiasm, on the other, had not assimilated it to madness! God is certainly within us; his spirit, his light, his word, or *logos*, resides in the soul of every man 'that cometh into this world.' It resides there, not in the character of an infallible oracle—for man in his present state is incapable of infallible light—but of *conscientious reasonableness and holiness*. Man's elevated call in this life is to improve his perception of the light within, by faithfulness to it, by the sacrifice of his grosser *self*,

by increasing love of that *wisdom* and that *sanctity* of which he sees a pure though faint ray. This moral course kept up amidst the storms of life, is the faith, the trust, recommended in the gospel. This is the rock on which the true Christian should build. All the *sensible* and *material* pictures which mystics and dogmatizers offer to the vulgar of all ranks, are worse than sand.

“You ask me to state the experience and conviction of my old age; and I will obey you without hesitation. I have found during the whole course of my long schooling in this world, that the attempts to realize a future life *in the imagination* never failed to increase pain and anguish within me. The reason of this is clear to me; the images to which we fly in our distress must be faint and imperfect compared with those which external reality has left in us; they have the power of adding, if I may so say, reality to our loss, and our feelings revolt at the attempted substitution. Whatever images of that kind we form, must, besides, contain a great deal of error; for our knowledge of the invisible world is imperfect and *purely intellectual*, i. e. arising not from images, but *reason*. Revelation is indeed addressed to the highest faculty, and not to the inferior and totally material, in its pictures, as being the reflections of the sensitive and visible world. Weak minds find consolation, or rather amusement, in the visions of the fancy; but where the reasonable principle, the true spirit is awake, such pictures can only produce dissatisfaction, and, in seasons of pain, even an angry feeling of incredulity. This appears a cold and unfeeling doctrine to persons who have been intoxicated with the artificial excitement of mysticism. But I can speak for myself, a man whose feelings have never been thought obtuse by those best acquainted with them. My sense of devotion, my hope, my trust in God, my acquiescence in his providence, my certainty that I am safe in his hands, though I cannot understand his inscrutable plans of moral government—my religion, in a word, was never so active, so real to my own consciousness, as it has been since I thoroughly understood what I conceive to be the very essence of Christianity—the purely spiritual trust which I have stated to you. The primitive Quakers perceived it; but unfortunately the excitement of the times obscured their view with the fumes of enthusiasm. But I feel certain that the same truth will re-appear in full brilliancy when the time for the second Reformation shall have arrived.

“Excuse, my dear Sir, the necessarily imperfect enunciation of a most sublime truth, especially within the limits of a letter. May God make it perfectly clear to you, and thus afford the most effectual consolation in your affliction!

“Believe me, &c. &c.,

J. BLANCO WHITE.”

We must leave Mr. Armstrong now till the commencement of the year 1837, when he thus begins a new journal :

“ Sunday, January 1. God has permitted me—but oh ! in what altered circumstances from the last!—to arrive at the opening of another new year, and to unfold another page in the mighty scroll of Time.

“ How many are the minute incidents which stimulate the recollections of one who journeys on through life without the accustomed and the loved companions of his pilgrimage ! The sound of a new year never before so grated on my ear. The announcement of 1837 reminds that it was never heard by that ear which had caught for so many years before of our joint existence the happy greetings of the loving and the loved ! . . . With such imaginings are our earthly natures fain to be busied and oppressed. But amidst all the pains and perils, vicissitudes and disasters, of our onward and downward path through life, there is one who has said to us, ‘ Let not your hearts be troubled ; ’ ‘ I will not leave you comfortless. ’ And true it is we have need of this word of comfort. But oh ! how doubly blessed its relief, when it comes to us from lips *about to be closed for ever* ; assuring us thus of the balm it yields to the *sufferer we love*, ere it passes to us to assuage the griefs and correct the murmurings of our poor rebellious hearts ! Another year having called for another diary, I now resume, if not the useful and important, at least the convenient habit of noting the events and occupations of my secluded life, in humble resignation to the past visitations of my Heavenly Father, and in believing reliance on his goodness and direction for such time to come as his merciful will may be pleased to spare me.

“ The first day of this year was opened by me in family prayer with my children, who afterwards went to church. I remained at home to finish a letter to Dr. Channing, begun so long ago as 15th of October, which I had at length the pleasure of doing this day, after having read the service of the day and looked over some pages of *Porteus’s Sermons*.

“ Dined at M——’s with the children, as we had already done on Christmas-day, when for the first time I received the Sacrament in the Presbyterian form at Strand Street, G—— and I—— being spectators of by far the most interesting, solemn and affecting celebration of that blessed festival in which I had ever before taken part. Truly was I gratified that my children were present on so memorable, and to them as well as to myself, I trust, so instructive an occasion.”

The two following extracts from the letter to Dr. Channing, referred to in this entry in Mr. Armstrong’s diary, are copied in his commonplace-book :

“ Two passages from a long letter lately addressed by me to the Rev. Dr. Channing, January, 1837.



“I mentioned to you, I think, in my last communication, that I was not satisfied with Mackintosh; who appeared to me, except in some brilliant sketches of character, to have exhibited his metaphysical powers of mind, and his capacity for *clear thinking and writing*, to small advantage in his much-lauded ‘Dissertation.’ This, I think, is well proved in a work entitled ‘A Fragment on Mackintosh’ (London, 1835),—an intended vindication of Bentham and Mill,—not conceived in the most amiable spirit, I admit, but, however objectionable in point of style, containing a great deal of severe reasoning as well as severe epithets. It does, I must own, seem to me that, in treating of the theory of Morals, Mackintosh and his Scottish teachers *do not analyze sufficiently far*. For my part, I can fancy no definition of morality sustainable but one, and that is, that it is *a calculation of consequences*; which calculation, however, is in most instances superseded by *habit*,—both communities and individuals acquiring the power on the one hand of acting, on the other of characterizing acts, instantaneously and by impulse, in a manner, yet agreeably to rules which the general intelligence, guided by the experience of effects, from time to time has stamped with its approbation as fit and proper.

“I have a suspicion that the Stoical rigours—(let us take, for example, the case of self-sacrifice even to the *certain* loss of life, not the mere *hazard* of it, in behalf of another,—and this self-renunciation comprising, in the consciousness of the heroic impulse, its whole and sole, or at least its abundant and all-sufficient reward)—I suspect that these extreme notions of that lofty sect—and in all justice to Epicurus I think we may include his philosophical ‘tranquillity,’ in despite of pains and dangers, in the same category—must have been very much owing to their vague, obscure, distrustful, or altogether rejected belief in *a future state* of being, which not unnaturally led them to the exaggerated doctrine of the absolutely perfect reward—in all cases whatsoever—of virtue considered in itself alone.

“And, by the bye, extending the notion of ‘utility’ to a life beyond the present—that is, understanding it of *happiness on the whole* and in the long run—can we easily reconcile the two following very remarkable passages of Cicero: ‘Si non ipso honesto movemur, sed utilitate aliquâ aut fructu, callidi sumus non boni’ (De Legibus, i.). Yet again: ‘Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum; idque in maximis ingeniis altissimisque animis et existit maxime et apparet facillime’—(precisely Moses in Heb. xi. 25—27)—‘quo quidem dempto, quis tam esset amens qui semper in laboribus et periculis viveret?’ (Tusc. Quæst. i. 15).

“I must confess that, of all questions, that of the origin of the moral character of actions, has ever been to me one of the most curious. And upon this, as upon all other subjects—in

morals as well as in theology—I wish to be led as far as possible by the *reason* of things. This, Locke—nay, this, indeed, you have taught me, or rather confirmed me in. In truth, I can see no end to the mischief, because no limit to the inconsistency, of consulting any other guide. Give men up to their feelings, and you may as well expect uniformity of sentiment and of action, as you could regularity from the winds, or rationality from a nervous woman or a peevish child. But once put the feelings under the guidance of reason, and then in exact proportion as intellect and the capacity of measuring *consequences* are cultivated in each community of the earth, just so far, and only so far, will a local uniformity, as eventually we may hope will a *universal* uniformity, of moral principle be attained.

“Nor let it be supposed, as slanderously reported of utilitarians, that we, any more than the most exalted sentimentalists, undervalue the aid of *feeling*. Far, very far from it. We only contend for assigning it *its proper place* in the moral economy; acknowledging with all readiness its supreme, nay indispensable importance, as an *impelling*, though not a *discerning* power; and a standard of morality—(however undeveloped or imperfect here and there in its progress)—once erected, yielding with all humility to its high prerogative of ‘*accusing or else excusing*,’ in proportion to our conformity or non-conformity to the accepted standard. \* \* \* \* \*

“Does the Atonement still occupy your thoughts, or rather your *intent*s? On that prolific source of the woes which have oppressed, and the crimes which have overwhelmed, the Christian world, inasmuch as it has hidden the true character of God from the eyes of men, and tended to debase their morality, from the impure model it has suggested for their worship—on that subject, no less than on ethics, so nearly connected with it, how needful to engage with the most severe application of the critical and reasoning powers! I wish I were in full possession of your theory on the doctrine of *rewards*. In spite of, nay in open rebellion, if not to his Calvinism, to his anti-pelagian predilections, Dr. Chalmers (an elaborate though acute declaimer) perpetually recurs, in his ‘Natural Theology,’ to the *natural* rewards of virtue, no less than to the natural penalties of vice. In truth, the one is correlative to the other. Well, then, if this be so, where is the ground for supposing *intercession* to be even necessary or even applicable, in procuring the *former*? Will it be said, in order to ensure their duration and intensity? But if there is to be any reward at all in the future world, *must* it not be *eternal*? for wherefore, in any imaginable period of their enjoyment, *destroy* the *sanctified*, as the contrary supposes! And then as to *degree*, is it not equally clear that the beatitude conferred must be in exact proportion to the *capacity* of the recipient? He is as happy as, in his individual progress in purity



and holiness, he can be; and no *intercession could*, in the nature of things, render him more so. So easily, as it appears to me, is this last lingering notion as to the Saviour's mediation in its *propitiatory* character put to flight!" \* \* \*

Mr. Armstrong now began to look anxiously about him for some suitable employment to which he could devote his time and talents. Hitherto, since his final separation from the Established Church, the broken health of his wife, the frequent change of residence, and other circumstances, had interfered to prevent his steady application to any particular sphere of duty; but now he was free for any good cause that should invite the exercise of the full powers of his accomplished manhood.

The Secretaryship of the National Board of Education for Ireland appeared a suitable position for him to fill, and he put himself in communication with some gentlemen and noblemen likely to be able to forward his views; among others, the present Earl of Carlisle, then Lord Morpeth and Secretary for Ireland, who replied to his application by the following polite note:

"Phoenix Park, Sept. 29.

"Dear Sir,—In the event of a vacancy occurring in the post of Secretary to the Education Board, I shall be quite ready to communicate your request to them; but I feel it is a matter upon which the most unlimited discretion must be reposed in the Commissioners. Of your individual qualifications no one could harbour any doubt. I have the honour to be, &c &c.,

MORPETH."

But there was another mission to which he turned with increasing interest, and his diary records many conversations with his friend Dr. Armstrong "on the ministry of the Unitarian church."

In the mean time his life was spent as we have seen it for some time past,—in visits to inspect the schools of the National Board, correspondence with public men and men of letters on literature and politics, in study, and the ordinary duties of a parent and a citizen.

Of one of his tours of inspection to the National mixed schools, in which he took such a lively interest, he writes on March 17,—  
"In no one place during our visits, our very interesting visits, this week, did we find anything bordering on the least desire designedly to infringe the excellent rules of the National Board. On the contrary, the greatest simplicity of intention, and the most laudable desire to conduct the schools to the satisfaction of the Board and of every individual or denomination interested in the success of this great and beneficent scheme." A gratifying testimony this to the complete success of the unsectarian system, and to the possibility of giving religious instruction in national or parish schools without interference with the conscientious scruples of any scholar or parent.

“March 23. Read some heart-comforting pages in Jenks. How often, alas! is my poor heart tortured with worldly regrets, and how surely, though not always durably, do the blessed satisfactions of pure religion reconcile me to the fleeting pains and disappointments and difficulties of my appointed lot!

“March 29. Went to the sheds of Clontarf to visit a person supposed to be dying of asthma: took him some pipes and stramonium, in hope that smoking might do something for him.

“April 2. Went to vestry at Strand Street to assist in preparing proceedings for anniversary meeting. A resolution on National Education committed to my charge.

“April 4. Read Education Reports, 1, 2, 3. Called at the office in Marlborough Street. Near 1200 schools and 153,000 scholars.

“April 9. Went to Strand Street to hear Mr. Tayler, of Manchester, at twelve o'clock; but finding he was not to preach until half-past two, proceeded to St. George's to hear Mr. Robert Montgomery. I never saw so prodigious a crowd in any church, and really, so far as I was able to hear, without any very overpowering inducement, so far as the rhetorical powers of the preacher were the cause of their coming together. He was confident and voluble to a remarkable degree, but without any striking matter, or anything like the intonation and graces of true oratory. Returned from thence to a very thin and languid attendance at Eustace Street. Rather a reason, I thought, for *kindling energy* and tenfold exertion in a good cause, than for any desponding anticipations as to the ultimate reception of a pure theology throughout the Christian world.

“April 10. At seven o'clock to our tea-meeting at Northumberland Buildings. Delighted to find it a complete cram,—not less, probably, than 220 people, filling the tables and rooms to overflowing. Dr. Drummond's quotation of O'Connell's favourite lines, ‘Great, glorious and free,’ &c., and his significant remark thereon. My friend Dr. Armstrong's allusions to Dr. Stokes and myself. His narrative of Emlyn's sufferings. But the speech of speeches was that of Mr. Porter, which, although almost an impromptu, was alike instructive for its matter and admirable for its eloquence and energy. Unitarianism remarked by him to be an unzealous because a charitable religion; but by a masterly turn this able speaker shewed that this itself should be a cause of noblest zeal and energy, in order to spread through society a religion so full of peace and good-will. From its very *charity*, 'twere charity itself to carry it to the ends of the earth. Broke up for adjournment at near eleven o'clock, so my poor turn has still to come.

“April 11. To dinner at Mr. H. Hutton's to meet Mr. Tayler, of Manchester, Dr. Anster, &c. &c. Much conversation with

Mr. T. about Blanco White, German theology, interpretation of Scripture, miracles, &c. &c.

"April 17. To meeting at Northumberland Rooms. Business opened with an affair on National Education from me.

"April 26. Excellent strictures in Sun newspaper on accession of President Van Buren, who had stained his inaugural address by a positive declaration of his hostility to all attempts to rid the Union of the accursed stigma.

"April 30. Went to Strand Street. Attended committee there. Requested to publish my speech on Education.

"May 6. Writing to Mr. J. S. Mill on politics and ethics.

"June 6. Read Mr. Martineau's 'Rationale of Religious Enquiry.' Some passages of surpassing power and brilliancy."

Mr. Armstrong's leaning towards the ministry of the Unitarian church as his future employment, encouraged by his friend and namesake, Dr. Armstrong, was now rapidly determining him to take the final step in adopting a mission evidently marked out for him by its accordance with his tastes, his talents and his convictions. We shall see as we proceed the humility, sincerity and ardent zeal he took with him, when he finally entered himself a public labourer in this vineyard of the Lord, which he resolved to do on an opening occurring for him with a small Presbyterian congregation at a place called Summerhill. The entries in his journal best tell the story of his heart and mind.

"June 7. Called on Dr. Armstrong in Hardwicke Street, who laid before me the result of his visit to Summerhill. My new destiny rapidly ripening! The Lord in mercy be my Guide and Helper!

"June 8. Reflecting much on life and its changeableness; but humbly reposing in hope and trust on Him who is alone without shadow of change.

"June 9. Went at half-past eleven to a meeting of Synod at Dr. Armstrong's in Hardwicke Street, assembled for the special purpose of admitting me a licentiate of their body, preparatory to my call to the congregation of Summerhill, in the county of Meath.

"May that God and Father of all spirits, 'without whom nothing is strong, nothing is holy,' turn this great and solemn change in the condition of my life to a blessing on myself and others! May my soul understand the great duty which is now laid on it, and may I in all earnestness devote myself to the work to which my Saviour has graciously called me, perfecting holiness in the fear of God, and daily proceeding in all virtue and godliness of living! Amen and amen.

"Dined at W. D——'s with C——, F—— and M——. Had some singularly vehement discussions after dinner on Toryism and Democracy, the theory of municipal institutions, &c. *Incom-*



*patibility* of the objections drawn from the ignorance and incompetency of the people, and the effect of corporations as *training* schools for the exercise of political rights. The people are unfit for government because they are ignorant; while the best possible means of removing the ignorance are pertinaciously denied! Power and wealth admitted to be abusive; yet the *disinterestedness* of an *oligarchy* maintained! The House of Lords extolled as the most glorious and sagacious of bodies, and yet the Reform Bill, which they opposed almost to the risk of a national convulsion, admitted to have been fit and expedient! And yet it is into such hands as these which we Radicals are required to surrender the right of governing us according to their own very enlightened and irresponsible wills! It is by the party who maintain and would act upon these luminous contradictions we are complacently asked to suffer the country to be ruled!

"June 11. In the house all day, looking over my old sermons, and composing an address for congregation at Summerhill.

"June 12. A curious intimation to me from Dr. A. 'Domine dirige nos.'

"June 13. Called on Dr. A. at Tyrrel's. Walked with him to Four Courts. Long discussion on settlement in England.

"June 16. Received a letter and present of books from my admirable friend Dr. Channing.

"June 24. Looking over my address and sermon for Summerhill, whither I this day went with Dr. A., first calling at his house to attend the Literary Society Committee, and to take an early dinner before our departure at half-past three o'clock per caravan. Arrived at about seven o'clock at Summerhill: took tea at the Rev. minister's and slept at the inn. Read my papers before bed, and, in deep anxiety and humility, and oppressed by unutterable recollections, commended myself to the keeping and the mercy of the Great God.

"June 25, Sunday. Up for breakfast at Mr. Trotter's, the minister. After breakfast, walked and talked a good deal in the garden with Dr. A. Took a saunter by myself in the sweet, quiet fields. Went back to the inn for my gown and sermon—prayed fervently—and joined the little party at the chapel. About 25 souls collected! My discourses proved most acceptable, and after service I was feelingly complimented by my kind friend, Dr. A., with whom I took a long walk in Lord Langford's demesne, talking about my expected invitation to Bristol.

"June 28. Walked about Ashlumney all day, and conversed very agreeably with Mrs. R. T——, who shewed me some curious family letters, &c. R. T—— returned from Navan about three o'clock, and then walked with me, thus affording me an opportunity of disclosing to him the object of my mission to Summerhill. His surprise at, and (as might be expected) not very encouraging reception of, the intelligence. Strangely uninformed

and unreasoning condition of his mind on the subject of Dissent, &c.; and his odd offer to me of the curacy of Navan.

"July 1. Went to meeting of clerical *brethren* in Hardwicke Street, and there received my formal invitation to Summerhill.

"July 2, Sunday. Address and sermon at Strand Street, to a very large congregation. Introduced to Dr. Lowell, a Boston divine, the friend and brother minister of Channing, who with his family had only just arrived in Ireland, and were present at my introduction to the Presbyterian pulpit on this day. Called on dear C—— (whose presence in the chapel had nearly unmanned me) after service."

A few days after this his first appearance as a Unitarian minister before an important congregation, he received the following letter from Dr. Carpenter, of Bristol:

"Bristol, July 5, 1837.

"My dear Sir,—You are so far acquainted with the communications that have taken place between myself and Dr. Armstrong, that you cannot feel surprised at my availing myself of your still unengaged circumstances, to solicit the favour of a visit from you for a week or ten days, during which I hope you will occupy the pulpit in Lewin's Mead as much as you find you can, without too much fatigue. The congregation are well aware of your sacrifice to a high principle of religious truth and duty; and are prepared, by a knowledge of your character and talents, to shew you respectful attention.

"I received Dr. Armstrong's letter, despatched after you had preached at Strand-Street chapel, yesterday morning; and I lose no time in presenting my invitation, after learning that such a visit will be very acceptable to my friends here.

"If you can favour us by coming over so as to preach next Sunday week, the 16th, and also on the 23rd, it will be particularly desirable; since after that time it is expected that our people will, in several instances, be leaving their homes for the sea-side, &c.

"I shall be happy to see you in my own house, my vacation giving me the power of offering you our plain accommodations, accompanied with that sentiment which you saw in part some years ago,—our sincere and respectful regard.

"Your reply will be awaited with some anxiety; and I hope you will favour me with one as soon as your convenience will allow.

"I remain, my dear Sir, very faithfully yours,  
LANT CARPENTER."

This invitation Mr. Armstrong accepted, and prepared to set off on his journey to Bristol. But before he goes on a mission so new to him, involving such a change of life and associations, we will glance at him amidst old scenes and recollections.

“Sunday, July 9. Walked to Mount Sandford church. . . . On returning, stopped at the house in Bushfield Avenue, once intended to be taken for the residence of my dear wife. Examined it with melancholy interest, and especially the bath and bed room intended for herself. Oh God! how poignant is a separation for ever!—how terrible the warnings of what nothings we are when all our earthly schemes are thus broken in upon and scattered to the dust! Leaving this spot, proceeded to our former house in Upper Leeson Street to drink deeper into the memory of the past, by sitting in that very room where this exact day twelvemonths I had read the service of the day to my poor darling before driving over to Clontarf, whither I now determined to go in order to complete the commemoration of incidents never to be forgotten by me.

“Having reached Clontarf, called at Mr. Gaussen’s for the keys of the house which on this day twelvemonths I had first entered with my poor wife. It was much such another lovely day as the present, and she sat down at the parlour window much fatigued, and very, very poorly in health and spirits. The scene was present to my mind with a perfect and all too faithful distinctness. I then went to the drawing-room, to the pretty window where her dear eyes used to gaze on the charming view of the light-house, bay and mountains, until they would often fill with secret anticipations that soon—oh God, how soon!—those earthly delights would be hid from her eyes. From thence, by the open door between, to that fatal bedside where I had stood and kneeled to watch the last ebbing breath of one of the best of women—my truest of friends, my companion, my wife. After tarrying some minutes in this now empty and desolate apartment, yet full of reminiscences for me of unutterable interest, I retired from this scene of sorrow and anguish, and repaired to the grave of my darling, in the beautiful churchyard of Clontarf, to kneel upon it, to pray upon it, and pour out my soul in mingled lamentations for my loss, and religious trust in my merciful Maker, whose we are, whether living or dead, and whose saving power will redeem us from the grave and re-unite all fond hearts, if not in earthly, yet in heavenly and everlasting bonds of love.

“Leaving this dear and sacred spot, I slowly walked homewards and dressed for dinner at C——’s. J—— C—— dined there; —— was expected, but did not come. It is now not improbable I shall leave Ireland without ever having had the small compliment of a visit, or even inquiry at my door, from one who *was* my very early friend and companion, closely and doubly connected with me by marriage, living in the same town with me for a period of twelve months of mourning; and yet all this while, officially occupied as he was, ever ready to manifest attentions in every direction where fashion and consequence and



acceptance with the wealthy and the great were to be cultivated and maintained. Such is the world! O my soul, be thou not of it!"

Mr. Armstrong proceeded to Cork to pay some visits, and embarked from that port for Bristol, on Tuesday, the 18th of July. His arrival and doings there are duly recorded in his journal.

"July 19. Landed at Bristol at near seven o'clock, and took my things to Dr. Carpenter's in a fly.

"July 20. Walked into Bristol to visit Dr. Carpenter, &c. Dined at old Mr. Palmer's. A large family party there.

"July 21. Drove at five o'clock through a delicious neighbourhood with Dr. Carpenter to Mr. Webb Hall's, at Sneyd Park, to dinner. Conversation about Rammohun Roy with old Mrs. Estlin. Interesting correspondence read to us by Dr. C. with Lord Holland and Bishop Stanley.

"July 22. With Dr. C. to visit Lewin's Mead chapel, the schools, almshouse, &c. The infant school very interesting.

"July 23, Sunday. With much prayer commended myself to Almighty God for the services of this very remarkable day in my life. At half-past eleven o'clock arrived, with Mr. Russell Carpenter, at Lewin's Mead chapel. Robed in the vestry and took my seat in a quiet pew until the period came for my succeeding Dr. C. in the pulpit. Delivered from thence my address and sermon—same as at Strand Street—and found I succeeded in giving marked satisfaction to a crowded congregation. Dined at home; and in the evening again preached for three-quarters of an hour, giving out hymn, &c., like an old hand. Warmly complimented by my very kind hearers. Tea at Mr. Palmer's; supper at Dr. Carpenter's.

"July 24. Breakfasted with Mr. Henry Palmer at Nelson Villa, Clifton. Long conversation with him after breakfast. Proceeded with him and Mr. Wm. Carpenter to his father's, old Mr. P., and went through town to the hustings at the Custom-House Square, where the election was going on with great vigour and animation. Old gentleman and his son plumped for Berkeley—great cheering for them among the people. Odd harangue to old Mr. P. from the queer (John Bull) auctioneer! After a good deal of delay to observe the humour of this to me perfectly novel scene, it was proposed by Messrs. Palmer that we should adjourn to the village of Ashton, on the other side of the river, to take some strawberries and cream. It was hardly credible that so exquisite a retirement could be found so close to the crowded and busy scene which we had just left. In this village, celebrated in Miss Edgeworth's story of Lazy Lawrence, there were, probably, not more than half-a-dozen scattered cottages, close to the splendid demesne of Sir John Ashton Smith; but among these was pre-eminent for neatness and loveliness that cottage of cottages, in the gardens of which were a series of arbours,

in the centre and largest of which we sat down on this very broiling day to a repast never surpassed for the flavour and richness of the fruit and cream which were abundantly served to us. After a delay of about an hour in this lovely spot, we walked back to the ferry, and, parting with my friends, I took my berth in the 'City of Bristol,' to sail for Cork next day. Meantime the election was going on with various prognostications by the respective parties. At length, after much contradiction and uncertainty, the hour of four o'clock announced that the Liberals had crowned their arduous exertions by a majority of 63 for Mr. Berkeley, and the approach of the triumphing band and procession soon confirmed the tidings. Just at this time of the day a most welcome and very heavy shower—as if to appease the heat of parties as well as of pavements—fell down upon the city and citizens, alike embroiled with the heat of the day and the election fray.

"July 25. Proceeded in a fly to get on board the City of Bristol at half-past eleven o'clock. The sail down the river delightful, and on arriving at Portishead, found there my kind friends, a large family pleasure-party of Palmers, &c., on the look-out for me." Whereupon a very active interchange of signals by waving of handkerchiefs took place, and some audible hurrahs and farewells."

Back at Cork, he passes the first day of his arrival "in anxious meditation on his apparent success at Bristol." "God in his mercy," he writes in his journal, "direct and guide, and above all things sanctify and endue, me with power to do and suffer his holy will!"

After a sojourn of a few days at Cork, he received a letter from the Treasurer of the Lewin's Mead congregation, enclosing the following resolution of the Committee:

"With the view of giving the Lewin's Mead congregation a further opportunity of becoming acquainted with the Rev. George Armstrong's qualifications for the pastoral office, he be invited again to come to Bristol to officiate for three or four Sundays."

Mr. Armstrong replied in due course.

"A. Palmer, Esq.

"August 15, 1837.

"Dear Sir,—Although not *quite* prepared for the nature of the communication conveyed in your letter, which I only received late yesterday, yet I am so sensible of the many requisites, independent of pulpit duty, to be expected in a minister undertaking the very responsible charge of your congregation, that I can easily understand the anxiety naturally felt on their part to be adequately acquainted with the competency of the person with whom they might think of soliciting a connection. Yet it is just, in regard to the requisites in question, that in the com-

mencement of a ministry so perfectly novel to me, I should be disposed to feel most diffident, and especially in need of the guidance and assistance of an experienced colleague. Under all the circumstances, you will pardon me if I cannot on the instant undertake to send you a definitive answer, and request the indulgence of reserving myself for a consultation with my friends in Dublin, whom I shall forthwith proceed to visit for that purpose.—With every good wish and very sincere thanks, believe me to remain, &c. &c.,

GEORGE ARMSTRONG."

His Dublin friends encouraged him to accept the proposition from Bristol, and he wrote to the Committee through their Treasurer to that effect, suggesting six months as his probationary sojourn with the congregation of Lewin's Mead. The Committee replied that it was not in their power to engage any supply for Dr. Carpenter's pulpit for so long a period as six months; at the same time inviting Mr. Armstrong to preach in their chapel for three or four Sundays at a time most convenient to himself. To this he acceded, and fixed on an early Sunday in the following October as the period of his arrival in Bristol. In the mean time he was occupied in the preparation of prayers and sermons, and the studies and thoughts suggested by his new sphere of duty. The Secretaryship of the National Board of Education was not, however, relinquished, and there are memorandums in his journal of more correspondence with Lord Morpeth, Archbishop Whately and others, upon that subject.

(To be continued.)

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#### ELLIS ON THE UNITARIAN CONTROVERSY.\*

STRONG as is Unitarian Christianity in Scripture, not less strong is it in History. The fact that the church of the three first centuries so far held to primitive simplicity of doctrine as to believe in the Supremacy, that is in the sole proper Deity, of the Father, and was in consequence Unitarian—this fact, brought into view by the *Fratres Socini* or Polish brethren, illustrated by Biddle, confirmed and set on a broad and solid ground by Priestley, has, notwithstanding the efforts of Bull and Horsley, been placed beyond dispute by the minute, exact, varied and profound scholarship of Germany. In another way, History

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\* A Half-Century of the Unitarian Controversy, with particular Reference to its Origin, its Course and its prominent Subjects among the Congregationalists of Massachusetts: with an Appendix. By George E. Ellis, Professor of Systematic Theology in Harvard University, Boston, U. S. London—E. T. Whitfield.



bears important testimony to the truth of Unitarianism—namely, by shewing that Trinitarianism is not so much a divine revelation as a human growth. Here, too, the evidence is complete. Bit by bit was the edifice reared. The work went on through centuries under Pagan impulses and according to the laws of speculative development. At length the gospel was crystallized into a creed and a ritual, of all things the most unlike its divine original in the mind of Christ. But even crystals yield to heat; and within the last hundred years warmer and brighter suns have shone on society and the church. One consequence is, the liquefaction of the old, hard, dry, stony and repulsive forms of doctrine. In other words, the edifice built by human hands is now falling to pieces from age, and from lack of renewed support. Three historical arguments thus combine their force on behalf of Unitarian Christianity: 1, the primitive church was Unitarian; 2, the Trinitarianism that came over it was a parasitic growth, and not a tree planted by the hand of God; 3, the plant, having “no depth of earth,” has begun to wither, and is fast passing into decay. The set of doctrines of which these assertions can be made has no solid claim to be accounted divine, but is stamped as human by being shewn to be changeful and even perishable. Religious truth is “yesterday, to-day and for ever,” substantially the same. The first grand revelation, “In the beginning God made the heaven and the earth,” is as true now as it was thousands of years ago, nor will it become more or less true with the lapse of centuries. There was a time, however, when there was no Trinity in the church of Christ; there was another time when the Trinity was in its infancy, then in its childhood, then in its youth; a third age saw the Trinity in its maturity; then came declining years, and now it is in “the sere, the yellow leaf.” The last stage of this eventful story is that which Dr. Ellis handles in the volume we now wish to bring before the reader, being a reprint of the original American edition, forming part of “The Unitarian Library” edited by Dr. Beard, and offering to the English public the same valuable matter in a neat and legible form at one-half the ordinary price. This is an advantage which we should be glad to see repeated as often as so good a book as the one under consideration is produced by our Transatlantic fellow-believers. In truth, the cause of Christian truth has been well served by Professor Ellis, and every earnest Unitarian will, after perusing his book, feel deeply grateful to its learned and pious author. Without intending to write a controversial book, and while preserving the impartiality of the historian, he has, in recording the declining phases of orthodoxy, produced an argument which will prove its *coup de grace*. In this conviction we are desirous of calling the attention of English Trinitarians to the work. A process almost identical with that described by Dr. Ellis has been and is proceeding in these

islands, nay in all the more intelligent parts of this hemisphere. The process is one of decline. Orthodoxy is crumbling to pieces. Its advocates cannot be ignorant of the fact, and they seem bound either to renounce their doctrine, or, if they can, to infuse into it a new vitality. This is the alternative put before them by the present publication. They are here silently challenged to set their house in order. Against that tenement, already crazy, a stone is hurled which, if not warded off, must inflict a fatal blow. The proved decay of human error is the first step toward the marked triumph of divine truth.

In the treatment of his subject, the accomplished writer, after an instructive Introduction, traces the success of Unitarian antagonism in the defeat and decline of Orthodoxy in five separate lines;—1, The Nature and State of Man; 2, God and Christ; 3, The Atonement; 4, The Scriptures; 5, The Relations of Reason and Faith. In a long and valuable Appendix, Dr. Ellis reviews his reviewers on these same subjects. A separate chapter is devoted to what is termed "The New Theology." The account now given must not lead the reader to think that this book is a mere bulletin of a long war and a "great victory" or final triumph. Such indeed it is, and so admirably is the argument conducted,—with so much precision of statement, so much impartiality, temper and fairness,—that, so far as controversies can be settled on paper, the Trinitarian controversy is finally settled in these pages. But this is not all. Not negatively alone, but positively, does Unitarianism here appear to be benefited; for during the recorded conflict its spirit has been called forth, its inherent vigour has been manifested, its native proportions have been more fully brought into relief and chiselled into harmony and grace; so that, when viewed as a whole, it appears not unfit to be the representative of the Saviour's mind, and not unworthy to be called "the gospel of the grace of God," albeit no form of mere human thought can pretend to the honour in all its fulness.

Unduly, as we think, impressed with the last thought, Professor Ellis shrinks from the name Unitarian, and from organizations fitted to make the doctrine known to the world. This is one of the few weak points of the book. Here—unless we are mistaken—is an instance of that fastidiousness of taste and moral scrupulosity which are so apt to fasten on highly cultured minds, and which have been more obstructive to the truth of God than all the arguments of orthodoxy. If we might be allowed to borrow a style of utterance from the old Puritan divines, we should say that the devil smiles with satisfaction every time he sees a learned Unitarian doctor hide his lamp under the bushel of his refinement, or behind the screen of his gentility. Happy for Unitarians if only they knew their advantages and would seize their opportunity. Truly their cause is

all or nothing. If nothing, let them abandon their camp; if all, let them be true to their cause. A lukewarm Unitarian is as bad as a lukewarm Christian. Nothing can justify the hostile position we occupy but necessity; and if a necessity is laid upon us, let us manfully perform its duties. For ourselves, we are weary of the constant talk about assuming or not assuming the name of Unitarian: either assume the name, or abandon the cause. If you like not the banner, quit the ranks,—always remembering, however, that you relinquish one banner only to be under another; for try as you may to teach and preach without a name (not, by the bye, a very worthy mode of action), assuredly a name will be given you, and probably a less honourable name than the one you have renounced. We say that we are weary of so much idle talk, and think it were better to substitute some good sturdy work in the common Master's vineyard. Nothing clears the intellect and makes the life bright and efficient so much as severe Christian labour. Those who are daily endeavouring to live and to aid others to live Unitarian Christianity, have neither taste nor time to debate about the adoption of the name. Rather to them the name is the sign of truth and grace the most certain, beneficent and precious; and they must begin to drift away from the old moorings toward "cloud-land" in some quarter or other, and become conscious of the change, ere they will even think of questioning the name by which they are known among men, or of looking coldly on the organizations by which the cause indicated by that name is put forward in the world.

From a similar want of healthy appreciation of his own happy position, Dr. Ellis declares that his hopes lie very much in the direction of "the new theology." This "new theology" has its representatives on this side of the Atlantic in Jowett, Stanley, and other members of the Episcopal Church. The existence of this direction of opinion and effort was and is necessary in the causal development of religious thought. The fact of its being here is the establishment of its right to be here, as long as it can maintain itself. Now that it is here, we have no wish to suppress it. Quite another thing is it when a demand is made for our warm approval and active sympathy; and a very unreasonable thing is it if the demand bids us look in the direction in which it is going for the rising sun of God's own truth. The direction has little indeed to recommend it in our eyes. The essence of the direction is a compromise—a compromise between conscience and position. A man that manages to say one thing in his book, and a very different thing in his life, may be clever, but can hardly be honest. And that the new school in the Establishment has its wine not quite so clear as some eulogists seem to imply, is made painfully manifest by Jowett's essay on "*Casuistry*," forming part of the second volume (p. 338) of



his work on "The Epistles of Paul," &c.—an essay which we would fain believe that Mr. Ellis and other eulogists of our episcopal reformers have not perused; for certainly we know no such lamentable proof of the way in which able, ingenious and scholarly men may involve themselves in the meshes of their own bad logic, when that logic has been woven by the hand of misunderstood self-interest, and dyed in the hues of dignified and fascinating position. Thus, commenting on certain words employed by Paul, Professor Jowett says—"It is not hard to translate the apostle's precept into the language of our time. Instances occur in politics, in theology, in our ordinary occupations, in which beyond a certain point consistency is impossible. In all these cases there is a point at which necessity comes in and compels us to adopt the rule of the apostle, which may be paraphrased (perverted?) thus: 'Do as other men do in a Christian country.' Conscience may say, 'He who is guilty of the least, is guilty of all.' In the apostle's language, it then becomes 'the strength of sin,' encouraging us to despair of all, because in that mixed condition of life in which God has placed us we cannot fulfil all." It required no ordinary boldness to fasten on Paul a maxim which, when fully stated, comes to this—"At Rome do as Rome does." Rather than do so, Jesus perished and Paul laid down his life; and utterly unworthy to stand in the ranks of Arius, Pelagius, Servetus, Socinus, Biddle, Lindsey, Priestley, and very many others, is the man who can deliberately approve a maxim which denies the very essence of their thought, and proves that they were either fools or fanatics. By these words we do not intend to charge Mr. Ellis with sanctioning the immorality laid down as proper by Professor Jowett; but we are of opinion that the admiration of Episcopal New-schoolism has been carried quite far enough.

We have intimated above that, in the controversy through which it has passed, Unitarianism has gradually become fuller and more positive in its teachings and influence. Rejoicing in the fact, we are pleased to find it accepted, illustrated and promoted in Professor Ellis's valuable contribution to its literature. We conclude our notice with an extract bearing on this point, without, however, subscribing to every word the passage contains.

"The candour with which we have aimed to pursue this discussion requires of us one frank confession at its close. We are concerned to state with emphasis the fact that, as one result of the controversy on this point, there has been a marked and most edifying change in the prevailing tone of Unitarian discourse upon the offices and the agency of Christ. We are willing, too, to admit our indebtedness to some cautions and remonstrances from our doctrinal opponents, while we also affirm that our experiences within our own fold and within our own breasts have ratified these remonstrances as not wholly uncalled for and

as highly salutary to us. Not forgetting the many tracts and essays and sermons by early Unitarians, whose fervour of faith and exalted trust in the mediatorial and superhuman offices of Christ fed the piety of multitudes of our cherished and sainted dead, we admit that some of high repute among us have favoured what are called low, and chilling, and inadequate views of the Author and Finisher of our faith. One of the least available uses which Christ serves to us is that of an 'Example,' simply because the availableness of an example consists in exciting and aiding us to imitate it, and our imitation of Christ must necessarily be at so fearfully long and hopeless a distance, that even to lay much stress on his being an example to us would be more apt to mislead us into an over-confidence in ourselves as imitators, than to an adequate conception of that perfect being. We may imitate some actions of the Saviour, but to imitate him is a task which means more than the words convey. If we were to spend a lifetime on the study of Newton's Principia, and were to undertake to verify every process in his deductions, we should be disposed to take the name of a disciple, rather than that of an imitator of Newton. Have not Unitarians overlooked some of the proportions of truth in speaking of Christ as an example? There may have been no speculative error in this, seeing that Christ set before us God himself as our example. But if that has been to any a paramount view of Christ, it may have practically obscured some of his other offices. Nor does the epithet 'Teacher' suit any high devotional conception of Christ. When curious dividers of the word of truth have proclaimed that every didactic lesson, every precept, every moral truth, taught by Christ, may be paralleled by a quotation from Hebrew or Classic pages, what is there left to signalize him as a Teacher? True, we may sublimate the word Teacher, and make it embrace the authority, the evidences, and the attractions of the lessons conveyed by the only perfect and heaven-attested Teacher; but that is connecting the epithet with Christ rather for the sake of exalting the word than for the purpose of giving him his highest title. The distinction of a teacher is his doctrine, and when that doctrine so far transcends any other teaching as to embrace not only the loftiest lessons, but also the influences, the appeals, and the aid which give them their power over the soul, the functions of a Teacher are absorbed in the offices of a Saviour. A didactic view of the gospel has found perhaps an excess and disproportion of favour among Unitarians.

"'You do not make enough of Christ,' has been the remonstrance addressed to us. We have listened to it. If it ever offended us, it shall henceforward be of service to us. We believe that it has been of service to us, for the reason that some in our own communion have made it a self-reproaching accusation, which has warmed their hearts and deepened their Christian love. We have not made enough of Christ. No denomination of Christians makes enough of Christ. Unitarians, having been compelled to treat of Christ by methods which metaphysically subordinate him, have been in danger of losing sight of the best influence from him and of the conditions for securing it. We should be glad to feel that we have done with the metaphysical discussion, and may henceforward forego it, that we may give all our thought to the devotional, the spiritual apprehension of Christ. This is to us the great, the best result of the controversy.

"Henceforth it shall be with less and less reason furnished by us that our opponents shall say, 'You do not make enough of Christ.' Having distinguished him from God, we feel all the more our need of him to guide us to God, to manifest God to us. We recognize in our own deepest wants the craving to which he ministers. We know and own that, in a Gospel which comes by Christ, Christ must be the foremost object, and that every sentiment engaged by that Gospel must yield some tribute of heart and soul to him. If, in the ardour of controversy, we have seemed to depreciate any office of Christ, or, in our jealousy for the prerogative of the Supreme, to forget any of our obligations of love and reverence to his Messiah, we can say that it has been so only in the seeming, and not in reality. If in the spirit of charity our opponents have charged us with our seeming error on this point, we thank them for it. We would, however, remind them, that we are not driven to such a mistake by any exigencies of our doctrinal position, as denying the Trinity and the underived Deity of Christ. 'To us there is one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him' (1 Cor. viii. 6). Our negations may be the most striking characteristic of our creed to its opponents; but our positive faith is the condition of its power and truth and value to ourselves."

B.

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#### MR. MEANS ON THE "MINISTER'S" VIEWS ON BAPTISM.

SIR,

IN common with most of your readers, I presume, I have read with interest the "Minister's Retrospect;" and, while differing from some of his views, have hitherto respected his ability, piety and candour. I must, however, ask your permission to offer some remarks on his treatment of the ordinance of Baptism. It is not only that I think his reasoning unsound,—that is a fair question for discussion,—but that I think his practice is justly open to the charge of disingenuousness.

His course is this. He endeavours to shew that the baptism of the New Testament does not apply to Christians of the present day; and then advocates the use of an entirely different ordinance, as he himself acknowledges. Thus far the only question is as to the soundness of his judgment. But then he gives to this confessedly different rite the name and form of baptism.\* He must pardon me for saying this is not honest. Let him practise infant dedication, if he will; but let him not give it the name or put on it the guise of something from which it is quite distinct. The only result of doing so is to lead people to confuse or to identify things which are really different.

But leaving this, I have to offer some remarks on the arguments by which he would shew the inapplicability of the baptism of the New Tes-

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\* As a Baptist, I am not, of course, advocating the sprinkling of infants; but as a matter of indisputable fact, it has been long and generally practised in Western Europe. It has, however, been always regarded by those who used it as a legitimate mode, if not the original one, of administering the baptism enjoined by Christ and practised by the apostles.



tament in the present day. He restricts its application by two limitations; one to proselytes from Judaism or Heathenism, the other to persons who possessed the miraculous gifts of the Spirit. But these limits are not coincident, as may be briefly shewn. In its earliest years, the church, of necessity, consisted wholly of proselytes; therefore, adopting the first limit, all were baptized. But all did not possess miraculous gifts; therefore, according to the second limit, all were not baptized. The "Minister's" reasonings are mutually incompatible; and he has been led into the inconsistency by a cause which has occasioned many similar mistakes,—the desire simply to disprove. It was enough if he found that baptism was not intended for all believers: for whom it was intended was of little consequence; and therefore he acquiesced in suppositions not accordant with each other. But this has been common enough in arguments on this question of baptism, far too common to occasion much surprise.

But though his two limitations are inconsistent with each other, they may stand singly, and either of them will be enough for his purpose. Let us take them one by one.

His first argument is to this effect—that all the baptisms noticed in the Acts and the Epistles were of proselytes; therefore baptism applies to proselytes alone. I will not now dispute his statement of fact, though as regards the baptisms mentioned in the Epistles of later date (e. g. the Ephesians, Colossians, and 1 Ep. of Peter) it is fairly open to dispute: but I deny the correctness of his inference. I might as well argue that all the believers of whom we read were proselytes, and therefore we need not believe; that every exercise of Christian faith and love was by proselytes, therefore we are not bound to them. To pick out from the various recorded acts of the first believers, the single act of baptism, and to infer a limit to that, is to make a distinction without any ground. It is scarcely more reasonable than to lay down a geographical limit; and to infer that, because all of whom we read were baptized within the Roman Empire, therefore baptism was not designed to extend beyond its limits.

In fact, the "Minister's" argument can only be maintained by shewing, on other grounds, that baptism was the renunciation of a bygone faith, rather than the profession of an existing one. It is thus only that he can establish his conclusion that baptism is for proselytes alone. As it is, we have merely the fact that a Jewish or Heathen belief preceded baptism, just as it preceded every other act of Christian faith and duty; a circumstance inevitable at the time, but not specially affecting the meaning or application of this ordinance.

The New Testament gives no countenance to this renunciatory meaning of baptism. On the contrary, it is opposed to it. The great body of Jewish believers renounced nothing, not even their intolerance. They took the Gospel, not in place of the Law, but in addition to it. And why, if the "Minister's" view is correct, did not the ordinance die out in the church? As this came to be composed in great part of persons bred up in the faith, why was not the rite disused? Why did men cling to what implied a reproach? They had never been unbelieving Jews or Heathens; why repudiate errors which it was known they had never held? But the church, the whole church, clung to it, misunderstood it, perhaps, and perverted it; but never forsook or disregarded

it. Baptism, according to a "Minister's" view, was like the fortresses which the rulers of a growing empire maintain along its ever-extending and recently-acquired frontier, and which thus signalize its new conquests, but which are not kept up in the old-established and quiet provinces of its interior. But we find baptism maintained in the church, not only to mark its successful aggressions on the outer domains of disbelief, but in all its extent, and applied to all its members.

The "Minister" relies especially on his second argument. Baptism was connected, he says (except in two instances), with the miraculous gifts of the Spirit, as appears both by the history, and by the commission itself, in the Gospel of Mark. But the "Minister" here asserts what he cannot prove. The historical record does not shew that the gifts invariably followed the ordinance. We read of the baptism of the Ethiopian eunuch, of Lydia and her household, of the jailer at Philippi and his family, and of the first converts of Paul at Corinth (Acts viii., xvi., xviii.); but of their miraculous gifts there is no mention. The reference to our Lord's commission is equally unfortunate. It consists, says the "Minister," of two parts, a command and a promise of miraculous gifts; and the command is limited by the promise. That we have a command and a promise is true; but the command is not only to baptize, but also and mainly to preach the gospel, and the promise is to believers. If, therefore, anything is restricted, it is preaching and faith; and for this restriction I suppose the "Minister" will not contend.

Beside, the recognized preliminary to miraculous powers was the laying on of the apostles' hands. If, therefore, baptism was specially connected with those powers, it could be administered only by the apostles or their immediate companions. How then did Philip venture to baptize the Samaritans? And how is it that we find baptism prevailing in large churches (e. g. of Rome and Colossæ) which no apostle seems to have visited?

The time is come for this whole question to be reconsidered. Our most thoughtful and earnest ministers are inquiring how our young people may be most deeply impressed with a sense of their Christian calling, and may most appropriately mark their conscious entrance on the Christian life. Will my Presbyterian brethren allow me to express my regret that they seem to be looking in the wrong direction. Some propose the first participation of the Lord's Supper; but this holy institution is given us, not to mark the commencement of our spiritual life, but to refresh and invigorate it in its progress. Others are looking apparently to the Confirmation service of the Established Church; but this service is only an attempt to supply a void made by the mistaken practice of that Church. It is the Baptism of the New Testament which supplies the want our brethren feel, more appropriately and with higher and holier associations than any substitute which they can adopt or devise. If the promulgation of Christianity was not so much the announcement of a new belief, as it was the enkindling of a higher spiritual life, then what shall so solemnly mark our awakening to a consciousness of that life in our own souls, as the initiatory rite of the early church? It was enjoined and administered first by him who heralded the advent of the kingdom of God, sanctioned by the practice and embodied in the injunctions of the Saviour, the anointed King, and linked in apostolic teachings with our highest duties and loftiest aspirations. What, then,

can speak like this to the opening mind and glowing heart of the young disciple? What more aptly embody his purpose to walk in newness of life? If, in our former practice, it has been misapplied, diverted to a purpose quite different from that for which Divine Wisdom appointed it, what better can we do than replace it in its designed connection and restore it to its appointed use?

JOSEPH CALROW MEANS.

Grove Street, South Hackney, April 5, 1858.

[We willingly give our respected correspondent the opportunity of recording his opinions, and shall of course give the "Minister" the opportunity of replying to the remarks of his critic. But there the matter must end, so far as our pages are concerned. ED. C. R.]

# SCRIPTURE AND GEOLOGY—PROFESSOR BADEN POWELL ON MR. HUGH MILLER.

SIR,

In the Appendix of his Essays on "Christianity without Judaism," p. 254, Professor Baden Powell has felt it his duty to remark on the tenor of Mr. Hugh Miller's work, "The Testimony of the Rocks." With your permission, I will transcribe what he says, for the pages of the Christian Reformer. It is high time that every one who reads should be thoroughly disabused of the error of seeking geology in Scripture. So long ago as 1840, your pages (C. R., Vol. VII. p. 729) contained strictures on Dr. J. Pye Smith. Professor Baden Powell's comment on Mr. Hugh Miller may be accepted as the *coup de grace* on the subject. He says of Mr. Miller,

"The author was, doubtless, in many respects a remarkable, but greatly overrated, man. Having raised himself from a humble station by the unaided forces of a naturally strong and inquiring mind, he, with untiring energy, worked out the details of geology, and even extended its boundaries by original researches. But the deep-rooted early prepossessions of a dark and narrow Judaical theology fettered all philosophical ideas, and led him to a corresponding narrow estimate of the higher bearings of his science.

"The purely geological portion of the work is characterized by the well-known acuteness, accuracy, and descriptive talent of the author. He is here in his proper province; the illustrations, both verbal and pictorial, are excellent. But there is a melancholy contrast in those portions, little connected with the former, which bear on theological views.

"Both the author, it must be fully admitted, and his predecessor in the same field, Dr. Pye Smith, have been useful *pioneers* amid popular prejudice. They were both in positions which, though of a different kind, enabled them to command a hearing from a numerous class whose prepossessions would have prevented their listening to more purely philosophical expositions. Guarding their statements by scriptural interpretations, however puerile, they at length enabled even the religious dogmatists to admit that the world was not formed in the momentary manner, or at the recent period, vulgarly believed, nor even in six literal days. But then those 'days' were to be explained; and among the various interpretations proposed, the author speaks with approbation of the hypothesis of Kurtz\* (borrowed without acknowledg-

\* P. 160.



ment by the author of *The Genesis of the Earth and Man*), to the effect that Moses was favoured with a series of visions representing the stages of Creation in a kind of 'drama:' while yet the author bestows unmeasured censure on those who regard the narrative as a myth or parable!\* But his own views are but little less fanciful. After having abandoned the various visionary systems of catastrophes and creations, the author returns to the idea of *immensely long periods*; and, following the divisions adopted by geologists, of palæozoic, secondary, and tertiary formations (between which, after all, there is no *real, physical discontinuity*†), by a wild effort of imagination he conceives these periods as intended to be described in the Mosaic 'days' as the epochs of plants, reptiles and mammals!—when, nevertheless, in the *earliest* of these deposits which have remained unfused, *animal* life abounded!

"From such very transparent disguises it is but one step to the naked avowal of the truth,—if, indeed, they are really anything more than a tacit confession of it,—that *nothing in geology bears the smallest resemblance to any part of the Mosaic cosmogony*, torture the interpretation to whatever extent we may."

Simply, then, as Professor Powell began this No. of his Appendix with observing, probably too in reference to the title of Dr. Pye Smith's work, the Bible and geology *have no relation at all*; and as he concludes it, after noticing Hugh Miller's equally irrelevant disquisitions on the Deluge,—

"— it will suffice here to add, that, on the whole, in these speculations of Mr. H. Miller, the very last possible resources of biblical interpretation must be regarded as thoroughly exhausted. They are the very ghost of defunct biblical geology: and even those who cannot perceive the essential and inherent irrationality of all idea of mixing up the deductions of science with the language of Scripture, must now admit that all such attempts *have* practically failed; and they must henceforth be content to allow geology uninterruptedly to extend the domain of natural order, through the infinity of past time, while they may learn that the cosmogony of the Mosaic law, with that dispensation of which it is a part, has passed away and been superseded: the one, by an inductive philosophy; the other, by a spiritual religion."

In the words of St. Paul, then,‡ forefending further quarrel on the Law and its "days" in his time, we devoutly say, "From henceforth let no man trouble us." "*Ne sutor*," indeed, would best have answered the most who have tried it on.

R.

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### CONSCIENCE.

ARNOLD says, "he who believes his conscience to be God's law, by obeying it obeys God." \* \* How is conscience "God's law"? Conscience is not the law, but the interpreter of the law; it does not teach the difference between right and wrong; it only impels us to do what we believe to be right, and smites us when we *think* we have been wrong. How is it that many have done wrong, and every day do wrong, for conscience' sake? And does that sanctify the wrong in the eyes of God, as well as in those of John Huss?—*Mrs. Jameson's Commonplace-Book*, p. 204.

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\* P. 381.

† See *Unity of Worlds*, Essay III., § 1, p. 361, 2nd Edition.

‡ Gal. vi. 17.

## CRITICAL NOTICES.

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*A Sermon, preached in the Cathedral Church of St. Paul, May 13, 1857, at the Festival of the Sons of the Clergy. By the Very Rev. Henry Alford, B.D., Dean of Canterbury.*

THIS Sermon appears as part of the published proceedings (1857) of the Corporation of the Sons of the Clergy. The purpose of the Society is that of assisting necessitous clergymen; pensioning and assisting their widows and aged single daughters; and educating, apprenticing and providing outfits for their children. Treating of a subject common to the universal Church, and which ourselves have, in a degree, practically attended to, in some recent or older institutions, we are desirous of making the Sermon known to our readers, not otherwise perhaps likely to become acquainted with it: a chief reason, however, for our doing so at this time, is, that it happily supplies the want in Mr. Thom's Sermons on the Preacher and the Church, pointed out in our February No. (p. 111).

From the words of Christ in Luke x. 7, "The labourer is worthy of his hire," and St. Paul's appeal to them in 1 Cor. ix. 14, "Even so did the Lord appoint to those that preach the gospel, that they should live of the gospel," Mr. Alford at once disposes of the question of what has been rather derogatively designated "a hired ministry." In applying the principle, he maintains that we are far from having reached even a minimum average of adequacy; and even had we done so, we omit to inquire who the labourer is, and what ought to be his hire. And with these questions his Sermon is occupied. "Who the labourer is," depends very much on the state and habits of society, on the national appreciation of his office, and, above all, on the personal conditions under which it is undertaken and carried forward through life. On the question of "personal conditions," Mr. Alford accordingly mainly dwells, estimating with great justice and dispassionateness the comparative value and services of a celibate or domestic clergy, into which the history of the Church naturally divides the subject. On the former class, we cannot forbear quoting a passage in advantageous contrast with ordinary Protestant depreciation of the Roman Catholic Church. After speaking of "a long and glorious catalogue," reaching down to the present time, from the great apostle himself, he proceeds:

"From this body, it will be alleged, have been taken by far the greater part of those who fought for Christ and conquered in troublous times; of those who have carried the name of the Redeemer where it never before was proclaimed; who have pleaded day by day in conflict with savage insolence, and given their spirits and their bodies to the haughty caprice of cruel despotism. Such men has every church had for its primeval founders and martyrs: such men still have all the churches for their boldest and ablest champions, their most painful and most earnest labourers. And ill would it become us, my brethren, to check our enthusiasm in the presence of such considerations, or to withhold our meed of admiration from these noble examples of devotion and self-sacrifice. We should, in so doing, be in fact questioning the power of Him whom we serve, to employ for his high purposes every phase of human life, and every condition of human energy: nay, we should even seem to be allowing the distrustful and unworthy thought, that there is not in Him alone

support and grace sufficient to uphold his servants in the trials of solitary toil: we should appear to be driving the Church to seek in man, and in human affections, that strength which abounds over, and is made perfect in, our weakness. Let us accord every praise to these solitary and single-minded saints: let us grant every advantage to the system of which it is capable: let us thankfully acknowledge, that God, in his providential watching over his Church, has been pleased to use it for the working out of his mighty purposes, and is still pleased to use it, in perilous times, and in untried places, and in necessities known to his infinite wisdom."

With equal justness he treats the case of a domestic clergy, always needed for ordinary and normal requirements:

"The kingdom of God is like leaven hidden in the meal, and its safe and legitimate work on human society is according to this analogy carried on, spreading and gaining ground in this its concealment; gradually absorbing society into itself by its spiritual power, which is from above. It cometh not with observation. It is not by great movements, not by efforts that can be chronicled by man, that its greatest triumphs have been or ever will be won. It is in the bosom of the family, in the unwitnessed growth of thoughts and habits of faith, and purity, and love, in the silent progress of enlightenment and confidence, and kindly feeling, that the real advance of our holy religion is to be traced in the world."

And descanting on the necessity of a domestic clergy in consequence, we have the same justness and beauty in the picture:

"The minister of Christ who is to work on society, should be himself a part of society; should stand in, and be a leader of, the same conflict in which all Christian society is engaged; should, as the great Apostle ordained it in settled churches even in the earliest times, be one who rules his own household in the fear of the Lord; nay, whose influence will be not only precept personally illustrated, not only example in his family, but also, which is a most important element in the matter, will be extended and continued by the fact, that he himself mingles in among the laity those who have been born and fostered under his roof, and in the light of his Christian character," &c.

The errors of the former (Catholic) view of the clergy, are not withheld, nor kindred ones in the Protestant Church denied. We adduce Mr. Alford's testimony; it is valid also, from whatever other causes (which we too well know of) such errors arise:

"The ministers of religion have been strictly disciplined and thoroughly organized, and sent forth to advance the system of which they were parts and organs; and the result has been, a neglect of the rights of the individual conscience, and in consequence an entire checking of the healthy development of the spiritual life of the people; ignorance on the part of the laity,—arrogant haughtiness, united with unspiritual thoughts and lives, on the part of the clergy; in fact, a decay of all religion whatever. At other times, she has allowed the doctrinal test to assume paramount importance, and has put by and depreciated purity of life, and fruitfulness in Christian graces; and the deplorable effect has been, as our own experience, alas! can too well testify, a state of things in which religion is not even a guarantee for common honesty; in which a sanctioned hypocrisy, never before known, is, it is to be feared, sapping the very foundation of mutual confidence among us, and turning our boasted Christianity into the jest of the unbelieving world."

This is strong and noble language from a learned Dean of Canterbury, and we accept it as equally telling on both the Romish and the Unitarian side of the Church. Most heartily do we go along with his conclusion:



"We cannot therefore, I conceive, in these days too carefully recall to our minds the proper work and province of our most holy faith: that it is, not to propagate a system, not to disseminate a science, not to produce an uniformity of profession, but to change men's lives: to persuade men, by the agency of our exalted Saviour and Head, who is ever with us and helping us by his Spirit, of certain living facts, which, if received by them, must bring about purity, and holiness, and love; the reception of which cannot co-exist with a double heart and a hypocritical life."

Mr. Alford next contrasts the corporate weakness of a domestic, as compared with a celibate clergy, and adverts to the same stigma attaching to their preaching. To this objection he shortly addresses himself; and here occurs the passage which struck us as a needed complement of pastoral to pulpit power in Mr. Thom's estimate of the Preacher and the Church. We have indeed both sides of the question in Mr. Alford's Sermon, pp. 24, 25:

"Let us grant, and let us lament, the fact of such tameness, in any case which may be adduced. The pulpit is, beyond question, man's greatest opportunity of orally persuading his fellow-man. He who speaks from it stands between heaven and earth, between God and man, as no other speaker ever does. He has heaven's truths to wield, and earth's interests to lay hold by. The uncertainty of time, and the certainty of eternity; God traced in the world, and God present in the conscience; these are his approvers. There can be but one impugnment of what he says; and that one is, himself. If such an opportunity is lost; if he that should plead face to face with God's people in the wilderness, be content with a cold and perfunctory service, or an empty declamation, there can be no doubt that the pastor's work is grievously hindered and maimed. But we are far from granting that mere tameness does amount to the sacrifice of this opportunity; and we require, before such an assumption is made, to know more of the practical weight and social persuasion exercised by the tame and unattractive preacher. That man, to whom the casual hearer can hardly succeed in being a listener, who is uttering truisms which it would be difficult for any one to feel, and which his manner seems to shew that he does not feel himself, is perhaps, at the very moment, the centre of a whole system of evangelizing and humanizing action, of inestimable importance. He is the depository of that never-failing treasury of influence for good, the testimony of years upon years of a blameless and exemplary life. Since the elders of the parish greeted with doubtful surmise his arrival among them, to the present hour, that example, not unalloyed by human weakness, but rather familiarized and endeared by it, has been day by day gathering strength. Some have become firmly attached to him as their friend and counsellor: others have suffered antipathy to pass into abeyance, and prejudice gradually to waste away: and even with those who still keep aloof and echo their former distrusts, the time shall come when the irresistible power of his long-tried character shall bring them to him for consolation and advice. From the font to the school, from the school to the apprenticeship, from that to their place as householders, his light has ever shone before them. There is that in such a man's words, which makes up for the want of fervour; there is to his own people an interest in his commonest sayings, which the stranger cannot understand. Those tame and level truisms are perhaps, after all, the maxims which the common memory best retains, the crumbs of the bread of life which will sustain most of us in the day of trial and at the hour of death: and when he stands by those beds where the flesh and heart is failing, he shall hear his tame and feeble utterance given back to him in power, by the strong testimony of the Almighty Spirit."

"Nor, in that depreciated Sunday sermon," Mr. Alford proceeds, "do we hear his voice alone. She speaks in unison with him, who is ever the best and gentlest commentator on his words and labours: to whom is committed

the tending, the counselling, the assisting, of the young and the weak, and the feeble-minded and the trifling; whose essential and valuable ministrations the celibate, with all its self-denying enthusiasm, can never supply; who forms, in fact, as entire and as indispensable a part of the ministerial body, as do the ordained clergy themselves.

"Nor is this all. The apparently lifeless tones of those commonplace words are helped on also by the pattern of a family brought up in the nurture and admonition of the Lord. Day by day the walls of the parsonage are a place where prayer is wont to be made; year by year the younger members of that are gaining an interest in all hearts around them," &c. &c.

And having finished his picture, he thus concludes:

"And now, when the question is repeated, Who are the labourers? we are at no loss to answer, for ourselves, and for our own times. We point no longer to those merely, who by holy training and by holy orders are expressly devoted to ministering in sacred things; not to those only, whose hands break bread, and whose lips proclaim the word; but to them and their helpers in life and life's work, and to the children whom God has given them: and we will make answer,—These, these, every one of them, are your labourers: these are worthy of their hire in the Church of God among you. And if it be plain beyond the necessity of proof, that it consists not with the justice of such a divine maxim, that, when the human arm is withered which sustained them, these should be allowed to droop in their work for want of sustenance, where, I ask, must we seek a remedy for the state of things which we witness around us, in which this will be so in multitudes of cases, unless help be rendered? It will be perhaps answered, In a better adjustment of the incomes of the clergy themselves."

And that is the only true, the only just answer. Unspeakable injustice and wrong, years of unknown suffering, inefficiencies too for years and generations, cruelly visited on the minister, but the direct offspring of the least sustained, yet most arduous profession in the world,—all this is chargeable on the present neglected state of things: and such Societies as for tardy justice' sake Mr. Alford concludes his sermon with advocating,—such Societies as for like purposes we have ourselves set on foot,—ought to be regarded and accepted, not as the remedies and substitutes, but as the heralds only, and ambassadors of "Returning Justice" herself.

*Studies on Secret Records, Personal and Historic. With other Papers.*  
By Thomas De Quincey. 1858.

THIS is the seventh volume of a republication of the works of a writer often powerful, but quite as often paradoxical, sometimes inaccurate in his statement of facts, and daringly sweeping in his censures. Spite of all his faults, there is much to interest and something to instruct in all his writings. The volume that now claims notice contains five essays of very various merit, the subjects being, "Judas Iscariot," "Dr. Bentley," "Cicero," "Secret Societies," and "Milton." In the first, De Quincey expounds for English readers the not new German theory, that Judas, in forwarding the designs of the chief priests in seizing Jesus, did not intend to destroy his Master, but only to precipitate his assumption of the kingly state. There is much that is thoughtful and instructive, mixed with some things of another stamp, in this essay. For instance, in explaining the misuse of the word "prophecy" in our English version of the Bible, he strengthens the hands of those who ask for a revised translation by these emphatic words: "How shameful, amidst the real

and inevitable difficulties of Scripture, to leave sincere and simple-hearted students in conflict with mere idle and, strictly speaking, false usages of language!" But in the same note he talks with singular looseness and infelicity of the Hebrew nation as furnishing "an ark which might tilt over the angry seas of our mysterious planet that mighty doctrine of God, the Trinity in Unity, which else, perishing in storms, would have left man himself to founder."

With what profound contempt for the intellect of Christians, in the matter of their religion, will an educated Jew (impressed, as every Hebrew is, with the great doctrine of his Scriptures, the Oneness of God) read a passage like this!

Of different value is a remark of Mr. De Quincey respecting the attractive character and power over the mind of the Judean of our Lord's miracles of healing. Possibly the consideration may, so far as this class of *works* is concerned, help those *philosophical* minds who look on a belief in the supernatural as unworthy of them, to admit the utility of miracles.

"'I,' would say one man, 'am not going to weather the torments of a cancer.' 'Nor will I suffer my poor daughter to pine away under a palsy, only because you are politically jealous of this young man from Nazareth, whom else I and all my neighbours know equal to the task of relieving her in one hour.' 'Do not fancy,' another would exclaim, 'that I will tamely look on in patient acquiescence, whilst my little grand-daughter is shaken every day by epileptic fits; and why? because the Sanhedrim are afraid of the Romans, and therefore of gathering mobs. To the great fiend with your Sanhedrim, if *that* is to be the excuse for keeping the blind from seeing and the lame from walking!' \* \* \* \* Once announcing himself, and attesting by daily cures his own mission as a *hakim*, Christ could not be rejected as a public oracle of truth and heavenly counsel to human weakness. This explains, what else would have been very obscure, the undue emphasis which Christ allowed men to place upon his *sanitary* miracles. His very name in Greek—namely, *ἰησους*—presented him to men under the idea of a *healer*; but then to all who comprehended his secret and ultimate functions, as a healer of unutterable and spiritual wounds. That usurpation, by which a very trivial function of Christ's public ministrations was allowed to disturb, and sometimes to eclipse, far grander pretensions, carried with it so far an erroneous impression. But then, on the other hand, seventy-fold it redeemed that error by securing (which nothing else could have secured) the benefit of a perpetual passport to the *religious* missionary; since once admitted as a medical counsellor, the missionary, the *hakim*, obtained an *unlimited* right of intercourse. The public police did not *dare* to obstruct the bodily healer, and exactly through that avenue slipped in the spiritual healer. And thus, subsequently, the apostles and their successors all exercised the same medical powers with the same religious results; and each in turn benefited in his spiritual functions by the same privileged character of *hakim*."—Pp. 33, 34.

Connected with the hypothesis respecting Judas, Mr. De Quincey introduces a remark or two on the conduct of Pilate, which, though not new, are forcible:

"Justice has never yet been done to the conduct of Pilate. That man has little comprehended the style and manner of the New Testament who does not perceive the demoniac earnestness of Pilate to effect the liberation of Christ, or who fails to read the anxiety of the several evangelists to put on record his profound sympathy with the prisoner. The falsest word that ever yet was uttered upon any part of the New Testament is that sneer of Lord Bacon's at '*jesting* Pilate.' Pilate was in deadly earnest from first to last;



never for a moment had he 'jested;' and he retired from his frantic effort on behalf of Christ only when his own safety began to be seriously compromised. Do the thoughtless accusers of Pilate fancy that he was a Christian, or under the moral obligations of a Christian? If not, why, or on what principle, was he to ruin himself at Rome, in order to favour one whom he could not save at Jerusalem?"—P. 19.

De Quincey's inveterate Toryism seems to be quelled before the genius of Milton. After speaking of his high courage in the *Eiconoclastes*, he adds this remark on the different spirit manifested to Milton and Ludlow:

"Considering how many public men of the Republican party were at that time assassinated, it remains a great mystery how it happened that Milton died in his bed. This was a great distinction, and (one would hope) conceded to his sublime intellectual claims, though as yet imperfectly established. But a very few years after his death, a more conspicuous distinction was made in his favour. In the meridian heat of the Revolution, poor old General Ludlow (an honest man, if any there were in those frenzied days) ventured from his alpine asylum, into the publicity of London, but was sternly (some think brutally) ordered off by Parliament, as a mode of advertising their discountenance to regicide. No other questionable act was imputed to the gallant old commander of Cromwell's cavalry. He had co-operated too ardently in promoting the King to martyrdom. At that very time the Whigs, to their great honour,—especially two of their most distinguished men, Somers and Addison,—were patronizing by a fervent subscription a splendid edition of Milton, who outran Ludlow as much in his regicidal zeal, as he did in the grandeur of his intellect."

Mr. De Quincey has more than once manifested his warm anti-Unitarian feeling. It breaks out in several passages scattered throughout this volume. He calls Mr. Locke's "Reasonableness of Christianity," a "somewhat irreligious little book;" and this is the mode in which he speaks of "honest Will Whiston," who besides being a profound mathematician, was an accomplished scholar, a man of the purest morals, and of scrupulous truthfulness and honour:

"'Wicked Will Whiston' \* \* \* was a blockhead at starting, by special favour of nature; was a prig of formidable dimensions; and (according to his own confession) a ruined dyspeptic, knocked up (and sometimes knocked down) by a long course of constitutional flatulency. He was also a miserable Grecian, a miserable antiquarian, a coarse writer of English, and, at that time of day, in the absence of the main German and English researches on the many questions (chronological or historical) in Syro-Judaic and Egyptian antiquities, had it not within his physical possibilities to adorn the Sparta which chance had assigned him."

This is sadly discreditable to a man of Mr. De Quincey's talents and knowledge. It is right to add that in a note he traces the phrase, "wicked Will Whiston," to Swift, who of course used it ironically, and adds,

"The humour of it lay in the very incongruity of the epithet; for Whiston, thus sketched as a profligate, was worn to the bone by the anxieties of a conscience too scrupulous; he was anything but wicked, being pedantic, crazy, and fantastical in virtue after a fashion of his own, that *must* have been sincere, as it neither brought nor promised anything but ruin. \* \* \* Everybody, in fact, that knew his case and history, stared at him, derided him, pitied him, and in some degree respected him. For he was a man of eternal self-sacrifice, and that is always venerable; he was a man of primitive, unworldly sincerity, and that is always lovely; yet both the one and the other were associated

with so many oddities and absurdities, as compelled the most equitable judge at times to join in the general laughter."—Pp. 272, 273.

Had that upright and noble man been able to swallow the Book of Common Prayer, and thirteen times in the year repeated the Athanasian Creed, he might have obtained any ecclesiastical honours that his admiring patroness, Queen Caroline, could have obtained for him; and in that case his eccentricities would, with writers of the De Quincey school, have been passed lightly over, while his learning, his piety and his virtue, would have been extolled in glowing terms.

Mr. De Quincey prides himself on being an iconoclast, a smasher of popular idols. The office is sometimes necessary, though not in itself pleasing. By habit men sometimes come to take an interest in the use of the *cat-o'-nine-tails* and similar degrading instruments, and find such pleasurable excitement in wielding the instrument with whose dread mysteries they have familiarized themselves, that they care not whose backs bleed, provided they can display their powers of *execution*. Mr. De Quincey has too much of a kindred taste in literature. Pompey and Josephus are two of the victims of his savage skill. The former we surrender to his will; but we will not give up the Jewish historian (Pharisee though he was)—no, not for "a wilderness of" opium-eaters!

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*The Offices of our Lord and Saviour Jesus Christ: Seven Lectures, delivered in the New Meeting-house, Birmingham, on the Sunday Evenings of November and December, 1857.* By Samuel Bache, Minister of the Congregation. 12mo. Pp. 156. London—Whitfield. 1858.

THIS thoughtful, reverential and instructive volume claims at our hands a more elaborate notice than our space and time allow us to give it this month. We must at present content ourselves with naming the titles of the several chapters and extracting a passage from the Preface explanatory of the author's design. The first chapter treats of Jesus as "the Son of God;" the second, as "the Mediator;" the third, as "the Saviour;" the fourth, as "the High Priest;" the fifth, as "the Intercessor;" the sixth, as "the Judge;" and in the concluding lecture are some admirable general remarks illustrative of Unitarian views of the union between Christ and the Father.

In the Preface, after honourably mentioning Henry Ware's Discourses, and his obligations to them for the general plan and some of the thoughts of his Lectures, Mr. Bache thus proceeds:

"I have aimed to be not original, but useful—to assist thoughtful persons to know what are the views of Christ which the Scriptures, as I read them, clearly teach in connexion with their great doctrine of One God, the Father; and how powerful is the testimony which the distinguished Offices sustained by Jesus bear to the divine authority of his mission, and the simple humanity of his nature. I have aimed at the same time to lay before the younger members of our congregations a series of scriptural truths regarding our Great Master, from which they may learn that Christianity is no mere system of human philosophy, but distinctly a Divine Revelation; and so may accustom themselves to regard both the Christian Records and their contents with a becoming reverence. My range of subjects has afforded me the opportunity of freely expressing my views on many connected topics, regarding which it is of the utmost practical importance that men's minds should be intelligently decided. It has been my constant endeavour to persuade, and not to dogmatise; and while I have freely exposed, as occasion required, what seem to

me the errors of others, I trust that I have not denounced either individuals or classes of men, or manifested any insensibility to their personal merits, however widely their views may differ from my own."—Preface, pp. ix, x.

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*Juvenile Crime and Reformatory Schools: an Address, delivered on the Evening of 3rd March, 1858, to the Members of the Village Library, Dukinfield, Cheshire.* By George Melly. 8vo. Pp. 16.

IN his sixteen pages, Mr. Melly has given us a series of pictures so artistically arranged and executed, that we find in them suggestive matter which might have been diluted into an octavo volume. The author possesses great powers in addressing a popular audience, and the aims to which he directs them are eminently Christian. The earnestness and pure philanthropy of men like Mr. Melly are hopeful signs of the times, on which, when tried by the frivolity and want of moral aim of some portions of the young, we may rest with satisfaction. It is sometimes said that the gentlemen of Liverpool are disinclined to do justice to their neighbours of the manufacturing district. How generous the tribute which Mr. Melly bears in the following passage to the wholesome industry of a village in the centre of the cotton trade of England!

"You cannot conceive with what feelings I noticed the contrast, as I came towards Dukinfield to-day, between this district and the one I dwell in. As I came along I hardly saw a single child running about the silent streets. At each house a mother was nursing her infant, and preparing the dinner for her hard-working husband. In the great cities, the streets and alleys are seen full of idle children, teasing one another, or busy, stealing from the cotton bags, or in other similar acts. Here, your children are obliged to work, and obliged to learn, and improve their minds. It is a great privilege that, in years to come, these children will grow up intelligent and thoughtful men. The manufacturing districts are the great centres of intelligence, and in that lies the secret of the power of the Manchester school, for were it not for the vigour of thought and the political knowledge of *the people*, the influence of its representatives would be nothing. And it is to the daily occupation, combined with good instruction in reading, writing, and the other elements of education, that places you so much higher in the scale of civilization than your less fortunate fellow-men of the large cities. When my friend, the Chairman, introduced me to the police inspector of your town to have a few words with him, I asked him the proportion of vagrant and criminal children, of the class I have been dilating upon, which the town is troubled with, adding that there should be 200, as that is the proportion of those who don't do anything but steal, according to other towns. 'Well, sir,' says he, 'I don't think we have got one.' Such are the privileges that you enjoy—that there is not one amongst you whose occupation is simply theft. Such is the way in which God has answered the prayer of the children of the manufacturing districts, 'Lead us not into temptation.'"—Pp. 15, 16.

The subject throughout is admirably treated. The Address is the product of a worker as well as a thinker.

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*The Transient and Permanent in Human Life: a Sermon.* By the Rev. D. Griffith. London—E. T. Whitfield.

THIS discourse, which was preached to the congregation at Wareham, and printed by request, is full of serious contemplations on the rapid flight of time, the precarious tenure of human life, and the transiency of all mundane affairs. It teaches that the inner life of the soul is



alone of real and permanent efficacy, and from this grand truth deduces the reason why the discipline of earth should often be so severe, so hard to be borne. Mr. Griffith, moreover, endeavours to prove therein that the tendency of the natural sciences is to lead the inquirer to scepticism respecting a hereafter, unless he be possessed of that spiritual insight into eternal things which is often called into being through God's providence by means of earthly trials and sufferings. And he illustrates his meaning by aid of that beautiful Chaldean narrative contained in the Book of Job, and by giving an exposition of the different phases of feeling which the aged patriarch experienced in his season of adversity.

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*The Memory of our Forefathers. A Sermon, preached by the Rev. John Owen, in the Presbyterian Chapel, Lydgate, near Holmfirth, on Sunday, March 28, 1858, being the One Hundred and Sixty-third Anniversary of the Opening of the Chapel. Pp. 15.*

THERE is an increasing disposition among the members of our older religious societies to inquire into their early history, and to hold in fitting reverence the example and character of our English Presbyterian forefathers. When kept within due limits, this feeling is wise and beneficial. Our ministers will do well to gratify the natural curiosity of their people by dwelling on suitable occasions on the older forms of English Nonconformity and the history of its confessors. Mr. Owen has in this sermon made a good use of a very interesting occasion. Oliver Heywood is a name honoured in many Yorkshire Nonconformist churches, Lydgate among others. The passage in which Mr. Owen describes the labours of this righteous man will give a good idea of the spirit of his discourse.

“Oliver Heywood, who by the Act of Uniformity was ejected from the small chapelry of Coley, in the parish of Halifax, naturally chose, as the especial field of his apostolic labours, the West-Riding of Yorkshire, in which his residence was situated. In his frequent, long and laborious journeyings in summer heat and amidst wintry snows, he often visited this place, then a remote and secluded spot of not easy access. And here he found a few willing and faithful souls, ready to offer a cordial welcome to the true servant of Christ; desirous and eager to join him in the devout worship of God, and to profit by his spiritual instructions. In an humble dwelling near this spot they were accustomed to assemble for these pious exercises, not openly, but in secret, fully conscious of the dangers which they encountered, taking watchful precautions against the painful consequences of surprise and detection, and often choosing for this purpose the late hours of night, that they might meet and disperse under the sheltering canopy of darkness.

“When at length these times of peril had passed away, and the hour of deliverance had arrived; when under a new dynasty, liberty of conscience and freedom to worship God in the manner most accordant with their own convictions were secured by law, they speedily embraced the privileges afforded them, and on this spot erected a temple for the worship of God.

“When that edifice was completed, they naturally sought the services of him who under the dark night of persecution had fearlessly encountered dangers and difficulties in ministering to them the word of God, and in whom, doubtless, many of them gratefully recognized their spiritual father, by whose agency the blessed light of religion had first been kindled within their souls, to consecrate, by his prayers, the house which was henceforth to be devoted to the services of religion.”—Pp. 11, 12.

## INTELLIGENCE.

MANCHESTER DISTRICT SUNDAY-SCHOOL  
ASSOCIATION.

The annual meeting of this Association was held on Good Friday, April 2nd, at Chowbent. Shortly after eleven o'clock, a large number of the friends of the Society began to arrive: three omnibuses, each drawn by four horses, bore a large number of friends from Manchester, and by private and other conveyances many arrived from the adjacent towns and villages. The fine old chapel was crowded with a most respectable congregation, and the earnest, happy faces gave promise of a useful and harmonious meeting. Amongst the ministers present were Rev. Dr. Beard, Rev. T. E. Poynting, Rev. F. Bishop, Rev. A. Lunn, Rev. J. J. Bishop, Rev. W. C. Squier, Rev. S. A. Steinthal, Rev. M. C. Frankland, Rev. L. Taplin and Rev. J. Wright. We also observed Mr. J. M. Wade, the delegate from the Sunday-School Association, C. J. Herford, Esq., J. Booth, Esq., Eddowes Bowman, Esq., Mr. W. Boardman, R. Heywood, Esq., Edward Shawcross, Esq., — Elgood, Esq., &c. The religious service was conducted by Rev. S. A. Steinthal, whose earnest and faithful words will not soon be forgotten by those who had the privilege to hear them. His remarks were founded on the words of Paul, Philipp. ii. 5, "Let this mind be in you which was also in Christ Jesus." In his opening remarks the preacher referred to the multitude of Christians who were that day assembled to celebrate the great sacrifice of redeeming love. He dwelt upon the sufferings and trials of Christ, and his ignominious death. The Cross, once the mark of shame, is now the highest symbol of glory. To none, the great lessons which this day teaches can come with such force as to those who are unfettered by human creed, and can receive Christ as a brother, exalted high, but still one of them. With this faith we need not seek in vain, if we would understand the mind which was in Christ Jesus. We feel there is a great lesson to be learned from the life of Christ: that spirit which was in him should be in us. What was that mind? What complete devotion!—what a holy life, free from sin! We feel that we must change our hearts indeed if we wish to be like-minded with Christ. God gave a great work to Jesus to do, and Jesus looked to Him for power to do it, and the power he received. He walked with God, and

therefore all he did was done as God-like work. Therefore had he that mysterious power which moved the hearts of those to whom he spoke, and enabled him to do his mighty deeds. The spirit that was in Christ, which gave him so much power, that spirit the apostle says we should have ourselves. How can we bear a comparison with Christ? Lowliness of spirit was the great characteristic of our Saviour. He was meek and lowly in mind; let us be lowly too. We must bear the humiliation which falls to our lot, even as Christ bore his. He was sustained because God was with him; we may have this comfort, for God never refuses to answer the prayers of a broken and contrite spirit. When the cross is raised up and we have to suffer, we may take courage then; for after death comes the resurrection, and glory follows the deepest humiliation. If we would work faithfully, we must be completely consecrated to our work. If we wish our labours as ministers or teachers to be successful and to receive the blessing of God, we must have a holy and thorough self-consecration. As labourers in the vineyard of Christ, we must have our spirits consecrated, if we desire to see fruit from our labours. The day is not passed when God's Spirit can go among his people and enable them to remove mountains of evil and melt stony hearts. We may be apostles of His love, we may turn sorrow into joy, we may give hope to those cast down in despondency and despair. This power may be ours. Unless the Saviour's spirit is in the heart, there is no hope, no joy. Oh, may that mind be in us which was in Christ Jesus! May the holy thoughts of this day make us more humble! May we also have greater faith and greater power, that we may finish the work God has given us to do! Complete consecration is enjoined upon us if we would be successful in our labours. Let us each day and hour be earnest in doing something for God.

At the close of the service a large number of the friends adjourned to the school-room, and partook of an excellent cold collation provided by the teachers and friends at Chowbent. At half-past two o'clock, a large meeting of friends was held in the chapel, EDDOWES BOWMAN, Esq., in the chair. He said—We all feel a practical interest in Sunday-schools. He thought Sunday-schools were valuable, not so much from the instruction given in them, as for the spirit which we strive to

endue them with. The Sunday-school is an institution around which we can cluster many other philanthropic institutions, and thus keep our children from many evils. There are very few schools which have not some institutions connected with them, and classes of different kinds. In some there are classes for recreation, in others there are Temperance societies, which combat one of the greatest evils of our times. There is a reverent feeling kept up which must have a good effect upon the future lives of our children. Our Association is valuable because it brings together various labourers from different parts, to exchange experiences, and by conversation upon our difficulties and experiences lightening our labours and refreshing us for our coming work. The history of the Association during the year will be learnt from the report. I regret to say we have lost our Treasurer, who was also one of our most active superintendents, Mr. Curtis. I do no more than allude to this great loss, for no doubt some of the speakers will make more minute reference to it.

Mr. C. J. HERFORD then read the following report :

"In presenting the 13th Annual Report of the Manchester District Sunday-School Association, your Committee believe that they are justified in saying that the Association has continued quietly and unostentatiously to be the means of much usefulness.

"During the past year the Sunday-School Penny Magazine has paid its own way. The average sale has been 7000 per month. It is therefore in as prosperous a condition as at any period of its existence. Whether the Magazine shall continue a successful career depends entirely upon the continued efforts of those interested in Sunday-schools. If teachers, and still more if ministers and superintendents of Sunday-schools, will assist to extend its sphere of usefulness by recommending and frequently reminding young people of its claims and value, much may be expected for the future. It is hoped that the present standard of the articles introduced will be at least maintained, and that a still further improvement will be effected in the engravings.

"During the year, 128 copies of Madge's Prayers have been sold by your agents, and 600 copies of the Norwich Hymn-Book. This admirable collection of hymns is now almost out of print, but Mr. Dowson has promised to issue another edition when required.

"To the Visiting department the Association must look as perhaps the most

important, and the most capable of extension, among its means of usefulness. The following places have been visited during the year : Dob Lane, four times ; Jane's Place (Manchester) and Macclesfield (Commercial Road), three times each ; Flowery Field, Dukinfield (Astley Street), Dukinfield, Padiham, Mottram and Rochdale, twice each ; Swinton, Hurst Brook, Mossley, Bollington, Heywood, Bury and Heap Bridge, once each.

"Connected courses of lessons to teachers and elder scholars have been given at Dob Lane, Jane's Place and Macclesfield. Week-evening lectures have been delivered at the following places : four at Dukinfield, two at Padiham, and eight at Dukinfield (Astley Street). One of the courses of lectures at Astley Street was thrown open to the public, and the superintendent states that much good was the result, eight or nine young men who were wasting their time in the street having since joined the school.

"The work of the Visitor has much increased during the year. In no previous year has he received so many invitations, and he regrets that in several instances he has not been able to comply with the request to visit a school, owing to the fact that he has been wanted at different schools on the same Sunday. This difficulty might be obviated if the secretaries would give longer notice of the day on which it would be convenient for their schools to be visited.

"Your Committee have had brought under their consideration a scheme for the employment of a Missionary, who shall devote the whole of his time to the visiting department. Should the incoming Committee determine on this course, an appeal will be made for increased additional subscriptions from the friends of the Association.

"The Rev. Charles Beard presided at the annual meeting of the Sunday-School Association which was held in London at Whitsuntide. He also kindly undertook the office of delegate at the request of the Committee, and represented the Manchester Association in that capacity. Your Committee have determined on a subscription of £5 per annum to the Sunday-School Association, on the condition that the schools connected with the District Association should have its publications at the subscribers' prices ; and it is hoped that the various schools will make free use of the advantages thus afforded to them.

"During the autumn, the Rev. Henry Solly has visited this district, as agent of the Sunday-School Association. Mr.



Solly's object, in going to the various schools throughout the country, has been to gain and communicate such information as may prove of practical value. While he was in this district, your Committee rendered what assistance they could to Mr. Solly. The Christmas conference of directors was held at a time when that gentleman could be present, and the subjects then introduced for discussion were chosen by him. At this conference, resolutions were adopted (1) in favour of presenting certificates to such old scholars who have given satisfaction, in the presence of the congregation, accompanied by an invitation to become members thereof; (2) in favour of the introduction of some rite analogous to that of confirmation; (3) in favour of periodical meetings of old scholars; and (4) urging the want of a graduated series of religious books for Sunday-schools.

"At the directors' conference in June, resolutions were passed in favour of the formation of adult classes, to be conducted by the minister, and of provision being made for recreation in connection with Sunday-schools.

"Your Committee cannot pass over in silence the loss your Association has sustained in the death of its late Treasurer and one of its oldest friends. Himself an earnest Sunday-school teacher, Mr. Curtis was ever ready with counsel and sympathy for all who were occupied in the same work. He was formerly connected with your Association as one of its visitors; and not only in the immediate sphere of his labours, but throughout the district generally, his loss will be severely felt. He rests from his labours; may his works abide as an example and encouragement to those who remain!

"Your Committee regret that the books in the Teachers' Library are not much sought by the various schools, but in one or two cases considerable use has been made of them.

"For the condition of the various schools connected with the Association, your Committee must refer to the appended reports that have been received from themselves. Four schools have joined the Association since the last annual meeting. The school in King Edward Street, Macclesfield, is one of these. Its return, however, was received in time to be inserted in the printed report of last year. The second is one which has recently been founded in Jane's Place, Rochdale Road, and which is about to be removed to larger premises at Miles Platting. The third is a school at Bollington, near Macclesfield. A new school has also been founded at Heywood.

During the year the school at Hurst Brook has ceased to exist. It was stated in the last report that its efficiency was much cramped by want of funds. A number of the teachers have since left England, and these causes have led to the closing of the school.

"One or two grants have been made to schools by your Committee.

"Your Committee, in rendering up their trust, cannot conclude their report without giving expression to the hope that the Manchester District Sunday-School Association may live and prosper, and that its operations may be extended, so as still further to add to its means of usefulness. The field for work is ever enlarging. The mission of Sunday-schools may in some measure have been changed by the facilities elsewhere held out for the acquirement of knowledge; but a spirit of infidelity is abroad, and the Christian teacher is called to renewed exertion."

The tabular statement appended to the report, shews that the number of teachers in the schools of the Association is 1242, being an increase of 107 over last year; while the number of the scholars is 7880, being an increase of 326. The average attendance of teachers is 684, of scholars, 5660.

Dr. BEARD, in moving the first resolution, said it gave him peculiar pleasure to stand in that venerable place of worship, because it carried him back for many years, and revived many pleasing recollections. He remembered the form of a venerable man, formerly connected with that place, whom he soon learned to respect. No meeting ought to take place in that chapel without a mention of the name of the venerated Mr. Davis. Many faces are around of those who benefited under his ministry, and also several of his own children. Such an example as that of Mr. Davis cannot very readily pass away. This strengthens the feeling that a minister cannot altogether die, if he has been faithful to his ministry. Dr. B. then referred to the number of friends who had come from Manchester, and the cheerful faces by which they were greeted, and said they were here not merely to shake each other by the hand, but they were strengthened by a warm background of past exertions which he believed had been aroused by the great Lord of the harvest. He then said—I cannot but allude to the late Mr. Curtis. I hesitate to approach the subject, for in the presence of the thought of him, I am unable to give utterance to the depth of my feelings. It was my pleasure to know Mr. C. somewhat intimately, and to know him was not only to esteem

and respect, but also to love him. Circumstances brought me into intimate connection with him. He rendered us great services at the foundation of the Home Missionary Board, and his influence and example have been felt. He was a genuine Christian man. He was a *man*, and one loves a man; he was more, for he was a sound, true-hearted Christian. It is a matter of pain that we must part with our fellow-labourers; but in God's providence it must be so. I always thought that Mr. Curtis possessed great qualifications for the office of Sunday-school missionary. Had he been spared, and had such an office been established, that office no doubt would have been his. Dr. Beard then alluded to the great amount of work done by the Association at so small a cost, and concluded by moving the adoption of the report.—Mr. JONES, of Liverpool, seconded the motion, which was carried.

Rev. F. BISHOP, in moving the second resolution, said he could not forbear expressing his concurrence with the opinion of the Chairman, that Sunday-schools are not so valuable as educational institutions, as for their moral influence upon teachers and scholars alike. Religious knowledge is different from general knowledge; it is mainly an affair of the heart. It cannot be drilled into the heart by any mere task-work. The baptism of the Spirit is the essential thing. To know Christ, we must love him; to know God, we must love Him. This love of God and Christ can only be communicated by one who feels that love. If a Sunday-school teacher is not himself a living example of that love, he cannot impart it. Nothing but the heart can reach the heart. That school is not the most religious in which the greatest number of chapters is read or hymns learned; these may be very important, but they are not of themselves sufficient, nor are they a guarantee for the religious character of the school. The teacher may go through any number of books, yet he may altogether fail in calling forth one particle of religious feeling in the class, because there is no warmth of religious love on his own part. If he has this, and remembers he has to do with immortal beings, who need arousing to be anxious about their souls, there will be a light in the eye, and a tone in the voice, which will kindle up the love of his class, and what he says will sink into the hearts of those who are learning from him. Mr. Bishop concluded by moving the appointment of officers for the ensuing year. Mr. BOARDMAN seconded it.

Rev. A. LUNN moved a vote of thanks to Rev. Mr. Frankland and the teachers

of the school for their hospitable reception of the Association.

Dr. BEARD in a humorous speech supported the motion, which was carried unanimously.

Rev. T. E. POYNTING, in moving a vote of thanks to the preacher of the morning, said—I am sure that for myself I thank him for the very noble key-note which he struck this morning, and which I hope we shall try to keep up during the day. I felt, while I listened to those strains, so simple, so noble, so earnest,—I felt it was indeed a time of refreshment. It was a great pleasure and a great benefit to find another spirit in sympathy with great truths. The sermon was very natural, very beautiful, and very devout.—Mr. PEAK, of Chowbent, seconded the motion, which was unanimously carried.

Rev. S. A. STEINTHAL, in a short speech, acknowledged the compliment.

Rev. Mr. FRANKLAND moved that a cordial welcome be given to Mr. J. M. Wade, the representative of the Sunday-school Association. The motion was seconded and carried.

Mr. J. M. WADE said—I have to thank you for your kind reception of me to-day, in the name of the Association which deposes me to meet you. That Association wishes to work hand to hand, foot to foot, shoulder to shoulder, and heart to heart with you. We want to know how to do the work. I may as well say it was with some reluctance I came down to this meeting to-day; but I am sincerely glad I did come; for I find so many earnest workers here. Your report shews what an enormous amount of work may be done for a little money. The Sunday-school is indeed the cheapest work of all. He then referred to the certificates which the Sunday-school Association was publishing, and to some new books which are just come out. These, he said, were a considerable instalment towards the wants of our Sunday-schools. Still more are wanted; and if some one will prepare us some suitable books, thousands of little hearts and voices will join in thanks.—Mr. Wade then said that Sunday-schools detached from the church were not the things wanted; to be useful, they must be connected with the church. He thought that whatever want was incidental to human nature, the time was coming when the Christian church would attempt to meet it. Every church, he said, ought to be a great centre of religious influences, and be really a Domestic Mission.

On the motion of Messrs. FREESTONE and SHAWCROSS, it was resolved to hold the next annual meeting in Manchester.

A long conversation followed as to the desirability of employing the whole time of a missionary as the agent of the Association, in which Mr. C. J. Herford, Dr. Beard, Rev. F. Bishop, Rev. L. Taplin and others took part. It was resolved to refer the matter to the Committee. A vote of thanks to the Chairman terminated the afternoon meeting.

The meeting then adjourned to the school-rooms, where an excellent tea was provided, and the only matter of regret was that the rooms were unable to hold at one sitting the numerous friends who presented themselves.

After tea, a crowded meeting was held in the chapel, E. SHAWCROSS, Esq., in the chair. The Chairman expressed his pleasure at meeting so many gentlemen who had taken so deep an interest in Sunday-school teaching. He referred to the advantages of the Association, and to the good influences arising from such aggregate meetings of friends working for a common object. He thought no office required more encouragement than that of the Sunday-school teacher. That office involves a great sacrifice of time and labour on the part of the teacher, and very often he sees no adequate result after his labour. A meeting like this will give encouragement, and all will go home determined to persevere to the utmost.

The Chairman then called upon the Rev. T. E. POYNTING. He said—The subject, "How can Sunday-schools become centres of religious life to the Scholars, and prepare them to become members of the Church?" had been taken up by the introducer at the wish of the Committee, and he only professed to make a few gropings after the truth. He went on to say, we must first settle what we mean by the *religious life*. We shall assume that we all mean by it, *a life in which the mind has a habitual regard to God, and to God's idea or purpose as to our life*. Such a life is beautifully set forth by that great and good man Dr. Priestley, in his "Discourse on Habitual Devotion," and which is strongly recommended to the perusal of the teachers. Morality is the result rather than the *essence* of the religious life.

Secondly, the question, "How are our Sunday-schools to become centres of such religious life?" implies that there is a feeling that they are not, to the extent that could be desired, centres of such religious life at present. The deficiency, then, must be with the teachers. The young in our schools are no more insensible to religious influences than the young of other times. But, again, the teachers are supplied, or ought to be supplied, from our

congregations. We must conclude, then, that our congregations do not send into the Sunday-school streams of religious life to feed the souls of the young collected there. There must be something wanting in our congregations. Religious life is always aggressive. It must communicate itself—its vast pleasures, its glorious hopes, its mighty thoughts, its deep, rich emotions. In religion, "no man liveth to himself, and no man dieth to himself."

How does this deficiency come to pass among us? By a very natural process. Unitarianism has had to do very much the work of *unfolding and asserting the morality* of Christianity. Our great and noble fathers saw in the orthodox churches much that was called religion with false and deficient morality. We must thank them for the clearer views of the practical moral life which they have left us. They "have laboured, and we have entered into their labours." But it was natural that, in fixing attention very largely and continuously on the practical life of virtue, the attention should be unwittingly drawn away from purely religious considerations. There has grown up a generation among us largely taught and greatly interested in moral views, but having comparatively little taste for religious thought and exercise. Of course the moral life, if truly moral, must always grow out of some amount of religion,—some reverence for the good, the noble, the true. But a moral life of no little strength may grow up without being rooted in *conscious* religion, that habitual regard to God of which Priestley speaks. It may grow out of a strong moral sense, out of a love of the morally beautiful and noble.

The Christian life, then, seems to have become too exclusively practical with us. Now the practical life by itself does not fill the mind with that aggressive, communicative spirit which religion gives. Religion seems to inspire the mind with an infinite abundance of thoughts, feelings, hopes, faiths, to teach to others. The practical life seems to offer no such wealth. Look again to Priestley's discourse on the "Importance of Religion to enlarge the Mind of Man," for a description of these thoughts. "What a fund of great thoughts do these great subjects supply; and how scanty must be the furniture of that man's mind, let him be a philosopher, an historian, a statesman, or whatever else the world can make him or he can make himself, compared with the meanest Christian to whom these great thoughts are familiar!" Teachers often confess that they do not know what to teach in religion. This seems a confession that they



have not yet taken *religion* into their own minds.

3rdly. What are the general means for remedying the deficiency? Our congregations and teachers must have a *desire* for the religious life; and then they must adopt the means for cultivating the religious life adopted in all ages. The Psalmist indicated it: "I meditate upon Thee in the night watches." We must not only make our practical life true and faithful, *working* for God; but we must also *learn* about Him. Every religious life must contain the two parts, *learning* and *working*. *Learning* to know God, *working* for and with God. The moment either of these elements is neglected, that moment the other begins to decay. Many persons stop early in the *learning* about God. They think they know enough of Him; and then directly their thought of Him becomes less interesting. It is allowed to become less and less familiar, and then at last it fades away altogether, and the practical life is left without any true inspiration. Again, if the practical life is not true, if we do not *work* for God, our souls are out of harmony with the thought of Him, and the hour of meditation is no longer anticipated with delight.

But it is said by some, We do not know how to set about the task of learning about God. This answer is surprising from Unitarian Christians. It shews how little we yet understand our principle of *seeing God reflected in the face of Jesus Christ*. We must learn about God by seeing Him in Christ. But in what sense can we understand this expression? Surely it means that we see God in the *thought*, the *feeling*, the *life* of Jesus Christ. We see God by seeing *Him as Christ saw Him*.

4thly. By what particular instrumentality are these general means to be employed?

We would suggest that especially the Sunday-school teachers in each congregation who wish to remedy this deficiency, should form themselves into a class, which might be termed "The Class of the Religious Life." We would define the object of such class to be, to *learn how Jesus thought, and would still think, of God*.

We imagine the class to devote themselves first to find out how Christ really thought of God by searching out and reading together with the best helps all the passages in the New Testament that throw light upon the subject. Then we can imagine them after a time passing on to use the scriptural knowledge thus acquired; asking themselves, "How would Christ, thinking of God as he did, have used our

modern knowledge for illustration and extension of his thought?" One applies this, it may be, to astronomy, and asks, "How do the great truths of astronomy illustrate and extend the thought of Christ?" Another applies the same thought to natural history; another to history; so that by degrees the whole of secular knowledge is brought into the dominion of religion, and becomes materials for an extension of the gospel, until that gospel seems to us written over all creation. Such thoughts, worked out by the members together, would naturally awaken devotional feeling; and the meeting might conclude with prayer, expressing the emotions which had been excited.

By the adoption of some plan like this, the teachers would soon have something to communicate to their pupils. Let them select some of the excellent little religious books for Sunday-schools lately published, and they will find them channels through which they can communicate their own religious thought and life.

We may contemplate the time when all secular teaching, *except such as can be made subservient to religious teaching in the way just pointed out*, may be abandoned in our Sunday-schools, and the work there be confined to religious education alone.

MR. E. BOWMAN said it struck him that in one part of the proposed plan there might be a difficulty: he meant in the class for the religious life. Such a class would be useful. Is there not, however, a danger that, when such a class meets, the members might assume a frame of mind and demeanour which would not be religious? He merely mentioned this as an objection.

DR. BEARD said—I did not intend to address the meeting when I entered; but as we have met for mutual instruction and improvement, I think it my duty to say a word or two. I thank Mr. Poynting for his essay. The essay is true, just and beautiful. To the greater number of the remarks made I entirely subscribe. If our congregations abounded more in the religious life, we should carry out our work in a far more successful way. I think the religious life is a great want in our body. Just in the degree in which we succeed in growing into loving communion with the Heavenly Father, shall we accomplish the work God has given us to do. I think the religious life the qualification, and a man without that qualification is unfit for the Christian ministry. I also think that pre-eminently the Unitarian faith, when rightly understood, is most exceedingly conducive to the formation and development in the

soul of the religious life. It addresses itself to the whole man, it calls into active operation the higher powers of our nature. It brings the assent of the understanding to the impulses of the affections, and so enables us to give our hearts to God. I therefore say we ought to abound with the religious life in our churches and our schools. If we do not so abound, let us repent and try to do better. I do not entirely agree with the remarks in the latter part of the essay. I cannot agree that we should have less secular and more religious teaching. I think the time is coming when that distinction will utterly disappear. All nature's works are mere utterances of God—God displayed, God shewing himself, like the rose expanding. With this view I cannot make any distinction between secular and religious knowledge. It appears to me, we should have our secular knowledge religionized. Our children should be taught to know that the great works about them are mere manifestations of God. I believe the time will come when it will be taught and felt that God is really all in all. Everything will be seen in God, and God in everything. The time will come when every book will be a religious book; every true book is *now* a religious book.

MR. POYNTING explained that he had meant that mere secular teaching should be subordinated to religious.

REV. J. WRIGHT, B. A.—I may say how much I hope that the essay read to us may be printed for the benefit of all the teachers of our schools. Our Sunday-schools ought to be less centres of mere secular training, and more thoroughly centres of religious life. I believe that wherever religion exists, it will spread itself. External means cannot engraft religion in the souls of men. I have less and less faith in organizations. We believe that man is a religious being, and the question is, how may we cultivate this religious nature in our schools? One great reason why we have not done this, is found in the history of Sunday-schools. At first they were simply charitable means of exertion, a means for rescuing the ignorant from their ignorance. It is commonly thought even now that children who attend daily schools are not fit subjects for the Sunday-school. This is a mistake; we want all classes of children. As far as possible, the Sunday-school should take in all the children of the members of the congregation. The Sunday-school should be the church of the young. I would have no teaching of reading, writing, arithmetic or grammar, on the Sunday; but I would have the Sunday-school exclusively a religious institution.

I strongly feel that we should have religious teachers. I do not think we as a body are destitute of religious feeling, as it is generally said. I do not think there is a deficiency deep down in the hearts of our people. I cannot agree with the assertion that we are so deficient in this respect. But we have often sought teachers for our schools not so much from their religious qualifications, as from their smartness, quickness and intellectuality. Those who are most religious have been less sought after. I would have this question put before a Christian congregation,—Do you wish your children to receive religious instruction? Then I would ask, Who will come forward to do this work? If no one, the congregation would be at once roused to stir up the religious life. I would indicate a plan which I think might be followed with advantage. When you teach reading and writing, it is necessary you should have a small class; but when you are giving religious instruction, I believe you can communicate it to thirty as well as three. For religious instruction I would have a school thrown into large divisions, and over each of these divisions I would place men and women of religious experience. We have tried this plan at Bury for six months, and have had reason to be satisfied with it; and we believe if it can be done more fully, it will prove very useful. Mr. Wright concluded by urging upon the meeting the necessity of supporting the Sunday-School Penny Magazine.

After some remarks from — Wright, Esq., MR. WADE said, he thanked Mr. Poynting for his paper, which was admirable. In reference to secular and religious education, different opinions had been expressed by gentlemen whom all were very glad to hear. Mr. Wade then related some most interesting details connected with his own experience among the poor children of London, and shewed that even now there are many occasions when we must give secular instruction. He proceeded to say this ought always to be done in a religious spirit and for a religious end, and then God's blessing would follow, and the good seed would bring forth good fruit. It is impossible to give even a bare outline of Mr. Wade's admirable speech, which was so manly, earnest and true, as to rouse the sympathies of all who listened to him.

MR. POYNTING suggested that, if there is so great a need of secular education as Mr. Wade has said, in our Sunday-schools, classes should be set apart for that purpose, so as not to interfere with the religious teaching of the other scholars.



After a few words from the Chairman, the Rev. F. BISHOP said—I think by confining our teaching in the Sunday-school to religious instruction, we do really make a church for the young. This is what it should be. I do not wish to see a school cut off from the church, but I desire that the school should become a branch of the church. The Mission school in Manchester does not teach anything but that which is of a directly religious character. Of course we have to meet special cases, but they are special cases. We have not any large number of those children who are so ignorant as those mentioned by Mr. Wade. In Liverpool, we had no difficulty in getting the poorer children together in the week-evenings to receive elementary instruction. I do hope that the time will soon come when we shall be more at one with each other on this matter. I believe that the differences now are more apparent than real.

Mr. C. J. HERFORD said—I think that the great end and purpose of Sunday-schools is the religious training of the children. But for many years to come we must be very delicate in our attempts to remove secular education from our schools. It is certain many of our scholars do come for secular instruction, and that many of our teachers are better fitted for giving secular than religious instruction. The question is, shall we exclude these scholars and teachers from our schools, or shall we retain them and try to supplement our secular, by giving religious, instruction?

Some further interesting discussion followed, in which Revds. Dr. Beard, F. Bishop, M. Frankland, and — Wright, Esq., took part, and the meeting was brought to a close about nine o'clock. The hospitalities of the congregation and minister at Chowbent, the genial, good spirit which pervaded the meetings, and the animated tone of the discussions, all combined in rendering this one of the most interesting meetings ever held by the Association.

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SOUTHERN UNITARIAN FUND SOCIETY.

The annual meeting of this Society was held at the High-Street chapel, Portsmouth, on Good Friday. The Rev. Samuel Bache on the previous evening administered the Lord's Supper, and on Friday morning delivered a very appropriate discourse from John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me." Having noticed the occasion on which Jesus prophetically uttered these words, the eloquent preacher enlarged on their fulfilment in the events recorded by the evangelists, events which on this anni-

versary we commemorate, and which he passed in rapid review by a probable combination of the separate Evangelical narratives. He then proceeded to shew what illustrations these incidents afford of our Saviour's character, and how consistent is that character with his claims, as the Founder of a spiritual kingdom, and with his doctrines as a Teacher sent from God. He noticed particularly the wondrous change effected in prevalent views of the Cross of Christ by our Master's faithful endurance of it; as the result of which it is become to us the symbol of spiritual perfection, disinterested benevolence, religious fidelity and immortal hope; and commended especially the distinct and persevering testimony to its divine and sanctifying influence which St. Paul had rendered, in opposition to the time-serving, Judaizing and speculative converts, who would gladly have let it sink into oblivion as a reproach. Contemplating the universal attraction which our Lord predicts, the preacher urged in conclusion this noble fidelity to unpopular truth on the members of the Southern Unitarian Fund Society, whose objects he set forth as identical with those for which Christ had died.

After the service, the members and friends of the Society adjourned to the spacious girls' Sunday-school, where refreshments had been provided for visitors. The Rev. Henry Hawkes was called to the chair, and the Rev. E. Kell read the general report of the Society, which included reports from the different congregations in the district. Amongst those which were most interesting were those from Poole and Newbury. At Poole, the old chapel has been painted, cleaned, repaired and otherwise renovated; windows which the congregation were compelled to conceal by blinds during the services have been removed, and replaced with semi-opaque glass, admitting the light and giving a more cheerful aspect to the building internally. By the alteration they have secured convenient and spacious school-rooms, in which they hold evening classes five evenings in the week (three for boys and two for girls) for reading, writing, spelling and arithmetic. The numbers are from 110 to 120. They trust much good will be done in this way. They have conducted these classes since September last, and it is desirable that they should be conducted more or less through the summer months. They have received the sympathy of various wellwishers in the town, and the personal assistance and pecuniary aid of some members of other religious communions. As might be expected, the Sunday-evening services of the chapel are considerably im-



proved by these week-evening labours. It may also be stated that the congregation have purchased an organ of very superior power and tone to the old one, that the choir is increased and the singing improved. The chapel-yard (now closed for burials) has been planted with shrubs of various kinds, and iron gates substituted for the old wooden ones, which were considered unsightly.—The report from Newbury stated that the struggle which the congregation had had to maintain for their rights in the courts of law was now drawing to a close. On March 17th, a decree was obtained from the Master of the Rolls, discharging the three hostile Trustees, and ordering the appointment of new Trustees on the part of the congregation. Their opponents, however, have been determined to put the congregation to as much trouble and expense as possible, and by the interposition of a legal technicality have succeeded in delaying the final settlement of the case for another month. The depression consequent upon this vexatious litigation has not prevented the congregation from doing something to improve the services, and to make the general appearance of the chapel-ground more pleasing. They have purchased an harmonium, and have brought into use Mr. Kell's Supplement to Kippis's Hymns, which add greatly to the interest of divine worship. The Sunday-school has been increased and a Library and Saving Fund for the scholars established. The Tract and District Visiting Society is flourishing. About 150 houses are visited weekly and supplied with tracts and occasional assistance in sickness and distress by four ladies. The Rev. R. Shelley had conducted a Thursday-evening lecture at the chapel, and two Bible classes, one for Biblical reading and exposition, and the other for Scripture history and geography. The congregation had during the last year celebrated quarterly the Lord's Supper in the *evening*, with decided advantage in the increased attendance of communicants.

We regret that we have not room for a notice of others of the reports, which indicated the best spirit prevailing in the congregations. The report concludes: "Your Committee, in resigning their office into your hands, would venture to hope that they have endeavoured to devote themselves to the object for which they were appointed, and to apply faithfully the resources with which the Society has entrusted them. Often they have had occasion to groan over the *smallness* of the means for the *large* ends which they yearn to accomplish. Oh, would that we all had the zeal which was ready for what-

ever effort our holy cause may seem to demand from us! Would that the services of our holy temples presented an all-powerful attraction—that quickened conscience would ever hear the call of duty to attest Heaven's glorious truth! Would that the silver and the gold so freely given for earthly toys, were given, where it would meet a rich return, for every sacred object! Sure we are that the gladness of heart which would attend such liberality would alone be an ample compensation. And oh what new life and animation would such proof of the estimation of the great, the all-important doctrine that Jehovah our God is really one Jehovah, give to our churches! Brethren, let us say, Help us, for you can help us!"

The report was adopted on the motion of Mr. Sothcote, seconded by Mr. Redwards.

Mr. B. W. Carter moved, and Mr. Pinnis seconded, a cordial vote of thanks to the Rev. Samuel Bache for his truly excellent sermon.

The Rev. E. Kell moved, and the Rev. Thomas Foster seconded, "That this meeting, deeply sympathizing with the Newbury congregation under the persecution to which they have been exposed, and with the noble spirit of Christian liberty and uprightness they have manifested in refusing to accept of the chapel endowment fettered by the obligation of a creed, accords to that band of brethren for the stand they have made for the great principle on which their religious society was founded, its tribute of respect, and trust that the liberality of the public will speedily enable them to defray the unavoidable legal expenses which the defence of their rights has involved."

The Rev. S. Bache moved, and Mr. James Silver, of Kensington, seconded, that a Petition to the Legislature for the eligibility of members of the Jewish persuasion for admission to the House of Commons should be adopted, to be signed by the Chairman in behalf of the meeting.

Mr. George Smith, of Southampton, the Rev. T. Foster, Mr. Simpson, and Rev. E. Kell, moved and seconded the usual routine resolutions.

In the evening, the members and friends of the Society took tea in the Beneficial Society's Hall, Bonham W. Carter, Esq., in the chair. There were about 350 persons present, and addresses were delivered by the ministers already mentioned, and by Messrs. James Silver, W. Blessley, John Shephard and Mr. Redwards, on various topics connected with the progress of Christian truth, liberty

and righteousness. The proceedings of the evening were interspersed by pieces of sacred music, vocal and instrumental, by the Portsmouth Musical Association, who kindly volunteered their services for the occasion, and were concluded with prayer, offered by the Rev. H. Hawkes.

E. K.

CHURCH OF THE DIVINE UNITY, NEWCASTLE-UPON-TYNE.

The fourth anniversary of the opening of this beautiful church was celebrated on Good Friday, Easter Sunday and Monday. On the first-named day there was a religious service, which was attended by an excellent congregation, the devotional service being conducted by Rev. G. Harris, and the sermon preached by Rev. R. Brook Aspland, of Dukinfield. In both the devotional service and the sermon there was throughout a reference to the day, as devoted to the solemn recollection of our Lord's crucifixion. The preacher explained those expressions of the dying Saviour which indicated temporary despondency, and while deducing from them proofs of the strictly human nature which Christ bore, he shewed how they were wrung from him in a moment of suffering and exhaustion, and were succeeded by the confidence and hope which were the usual state of the mind of Jesus. The music introduced into the service was also appropriate to the day, and was very effectively rendered. On the following Sunday there were large congregations both morning and evening. The morning service was devoted to the great theme of the Resurrection of Christ, which was considered historically, doctrinally and devotionally. In the evening the preacher gave a plain and earnest description of Christian and Unitarian preaching, drawing especial attention to the parables of Christ, and shewing how utterly at variance they are, in their structure and evident design, with the theory of orthodoxy, and how consonant they are with the benignant and hopeful system of faith embraced by Unitarian Christians. Many strangers and friends from neighbouring Unitarian churches were present. Amongst the latter were most of the members of the newly-planted Unitarian church at Ayton Bank, a colliery district a few miles distant from Newcastle. The intelligent countenances of these humble Unitarians shewed how unfounded is the statement sometimes made by way of objection, that Unitarianism is not a religion for the poor. Hospitality was on this occasion provided by the Newcastle congregation for their humble neighbours, that they might attend both services. In the even-

ing the party was increased by those members of the Ayton Bank church who had remained at home to perform their duties to the pupils of their flourishing Sunday-school. The church is visited every month by Mr. Harris, and the services are given week by week by lay preachers of the Newcastle Unitarian church.—On the evening of Easter Monday, Mr. Harris and the members of his congregation, their numbers swelled by the presence of many sympathizing visitors, assembled to pass an evening in social pleasure. The beautiful school-rooms at the rear of the church were on this occasion seen to great advantage. Decorated with drawings, paintings and other works of art, and brilliantly lighted up, they had the appearance of a drawing-room. The ladies of the congregation acted as hostesses, and the wants of all the guests were well provided for. This part of the evening's entertainment gave the opportunity for conversation. There were ministers from a distance,—Mr. Spears, of Sunderland, Mr. Palmer, of York, &c.—who had much to tell and to hear. The drawings and pictures gave occasion to those who were versed in works of art to explain their design and merits to others. After an hour or two had been very pleasantly passed in this way, the fine tones of the organ invited the assembled guests to take their places in the church. Some beautiful music was then given. The chair was taken by Rev. George Harris, and its duties performed by him in that effective style which few can equal. Short addresses were given by the Chairman, Rev. R. Spears, Rev. H. V. Palmer, Drs. Greenhow and Hayle, Mr. Clephan, and Rev. R. B. Aspland. The whole scene was animating and impressive. It was pleasant to think that the congregation had, spite of the trouble and expense of a Chancery-suit, erected in the best possible situation a noble church and a suite of school-rooms, and that the whole was in three years time free from debt. A better proof could not be desired of the zeal of the pastor and his flock, and of their cordial united action. Before the close of the meeting, warm utterances were given to the feeling of respect and affection which animate the Newcastle congregation towards their minister. Dr. Greenhow, on behalf of the Newcastle congregation, acknowledged Mr. Aspland's services on their present anniversary meeting. Votes were also passed, thanking the ladies for their generous and graceful hospitality, and the singers for their beautiful music. Anniversary meetings like this are a refreshment to all whose privilege it is to take part in them.



## OBITUARY.

Feb. 27, at South Street, Leominster, in the 50th year of his age, Mr. EVERSHERD CHAPMAN, late of Homerton.

March 19, at Maredon, near Belfast, MARIA, relict of the late James CUNNINGHAM, Esq., in the 68th year of her age.

This excellent lady, having been educated in the tenets of Calvinism, changed her religious views upon reading and reflection. She manifested her steadfastness in the opinions she had thus adopted by a most regular and devout attendance on the religious services of the First or Old Presbyterian congregation, under the ministry of Dr. Bruce, his son and Mr. J. S. Porter, for forty-five years, accompanied by an earnestness in promoting whatever would conduce to the spread of liberal sentiments in religion, and a deep interest in the welfare of the religious society of which she was a member. She was a woman of a highly cultivated understanding, of great energy of mind and alacrity of spirit both in intellectual pursuits and in the practical duties of life, especially in promoting all charitable purposes and in contributing to the relief of the poor. In constant inter-

course with persons of very different sentiments on religious subjects, she manifested an enlarged charity to others without wavering in her own attachment. Bringing together under her hospitable roof persons differing from herself and from one another, by the cheerfulness and urbanity with which she received them all she promoted such an intercourse of friendly feeling as does not often exist in these disputatious times. Many valuable traits of character unnoticed here were known to her familiar friends, and cause her loss to be severely felt.

It was the will of her Heavenly Father that she should be removed from this scene in a way attended with great severity of pain. This will is inscrutable; but if this were for her trial, she bore the trial with Christian patience in the severity of her sufferings, and with a delightful cheerfulness when any mitigation of the pain permitted.

April 12, at the Manor House, near Wakefield, in her 90th year, MARY ANNE MILNES, relict of James Milnes, Esq.

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## MARRIAGES.

March 28, at the Unitarian chapel, Devonport, by Rev. H. Knott, Mr. ANDREW WILLIAM BOOLDS, of the *Devonport Independent*, to Miss SOPHIA HAMBLY, of Longbridge.

April 4, at Park Lane, near Wigan, by Rev. George Hoade, of Newchurch, JAMES LAYLAND, of Skelton Well, to MARY BAKER, of Goose Green in Pemberton. Also, PETER UMSWORTH, of Park Lane, to ALICE BAKER, of Goose Green in Pemberton.

April 7, at the Old Meeting, Birmingham, by Rev. Charles Clarke, Mr. JAMES GOSSMAN, of Glasgow, to COLLINEA, daughter of Mr. Alexander GREAT.

April 7, at Upper Brook-Street chapel, Manchester, by Rev. John James Tayler,

B.A., of London, JOHN HENRY, son of Thomas AGNEW, Esq., Fairhope, Eccles, to ELIZABETH, only daughter of Thomas STANDRING, Esq., Hyde Place, Ardwick.

April 9, at the Upper chapel, Sheffield, by Rev. Brooke Herford, Mr. G. F. GLOSSOP to GEORGIANA, second daughter of the late Samuel DALTON, Esq., both of that place.

April 14, at Little Portland-Street chapel, London, by Rev. J. J. Tayler, B.A., Principal of Manchester New College, London, SAMUEL ROBERTS, Esq., of Nottingham, to MARY ANN, only daughter of the late Rev. Richard ASTLEY, of Shrewsbury.

April 15, at Lord-Street chapel, Oldham, by Rev. C. W. Robberds, JAMES TAYLOR to MARTHA WINTERBOTTOM.